



THE  
RELATION  
OF HEALING  
TO LAW



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THE  
RELATION OF HEALING  
TO LAW

BY

PARLEY PAUL WOMER

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STUDIES IN PSYCHOTHERAPY

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# THE RELATION OF HEALING TO LAW

BY

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WITH

## ANSWERS TO QUESTIONS

BY

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AND

## A CHAPTER ON PSYCHOTHERAPY

BY

ISADOR H. CORIAT, M. D.

BOSTON, MASS.

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To the members and friends of Park Congregational Church,  
St. Paul, Minnesota, whose interest in the subject inspired the preparation of these addresses, and at whose request they have been put into printed form.





## PREFACE.

The following chapters were delivered as a Sunday evening course of addresses in the Park Congregational Church, St. Paul, Minn. They were not at first designed for publication. It was only in response to repeated requests that the writer decided when the course was nearly half completed to put them in book form with the hope that they might reach a larger audience than the one for which they were originally intended.

No apology needs to be made for adding another to the list of books upon a subject, the importance of which is evidenced by the number already offered to the public.

It was not the aim of the writer to offer an original contribution upon the subject, but rather to reinterpret some phases of it and to re-emphasize certain principles which have already been noticed by a large number of writers, but which in the present widespread interest in the psychic treatment of disease needs to be kept steadily before the public mind. In the treatment of a subject of this character, and

## PREFACE.

especially in a series of addresses designed to be popular, a certain amount of repetition is necessary. But it is hoped that the reiteration of certain fundamental principles and practical suggestions will enhance rather than detract from the value of the discussions.

The questions which are answered by two distinguished neurologists are selected from a number which were handed in by members of the congregation. The remainder were omitted from this chapter containing questions and answers because the ground is already covered in the previous chapters.

It is only fair to the gentlemen who have so kindly permitted their names to appear in connection with this volume to say that they are to be held responsible only for the ideas expressed in the portions each severally contributed.

PARLEY P. WOMER.

St. Paul, March 15, 1909.

I  
THE NEW HEALING MOVEMENT  
IN THE CHURCH

"We must search out, set free, restore to honor the true life, assign things to their proper places, and remember that the center of human progress is moral growth."

Charles Wagner.

"All are but parts of one stupendous whole,  
Whose body nature is and God the soul."

Wordsworth.

## CHAPTER I.

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### THE NEW HEALING MOVEMENT IN THE CHURCH.

There is perhaps no phase of activity in the Church, that in recent years has compelled such widespread attention as the "New Healing Movement." The action of Emmanuel Church, Boston, with whose work the movement has been most prominently associated, was only the spark that set fire to the fuel which has long been in preparation. The challenge of the Healing Cults, and the evidence of genuine cases of healing under all these systems of belief, have led many thoughtful people in the Church to feel that an important element of the Christian message has been lost sight of, and needs to be recovered. It is this evident fact that explains the rapid progress that the movement has already made, having within a short time won for itself a

place unequalled, as one writer avers, by the general mind cure movement in half a century.

"Nothing," says a friendly critic, "could be more straightforward than the account which the leaders of the New Healing Movement in

**Sensible Account  
which the Leaders  
of the Movement  
have given of their  
Work.**

the Church have given of their work. With few adverse criticisms of other Therapeutic doctrines \* \* \* they show what they mean to accomplish and

how they tentatively preceed. It is a satisfaction to find competent men dealing rationally with subjects which the incompetent have revelled in. While attributing as much power to suggestion and re-education as the mental healers at large, they establish mental therapy upon a basis of psychological fact, free from questionable metaphysics on the one hand, and from confusion with religion on the other. The result is that mental healing can for the first time be established by its own right on a basis of accurate diagnosis, careful records, and scientifically describable methods of cure."

It may be observed at this point that the psychological principles which underlie the new healing movement were by no means discovered



by the men who have been the first to give them prominence in the work of the Christian Church. They have been recognized and used

**World-old Principles that are Used.** to some extent all through history. But hitherto they have been presented under such a coloring of superstition or exaggeration that the sober mind has been repelled. It is only through the criticism and the research of recent years that the mis-apprehension has begun to clear, and their true character and therapeutic value have been revealed. It remains now to bring them within the reach of men at large. And in doing so the Church unquestionably has its share to contribute and its place to fill.

It is only natural that the rapid progress of the New Healing movement in the Church should evoke criticism. Thinking perhaps of

**Criticism Evoked by the Movement.** the so-called clinic work, rather than the educational aspect of the movement, it is regarded by not a few as a usurpation by the Church of a function that does not rightly belong to it. And it is urged with great insistency that the treatment of nervous disorders is far too complicated to be under-

taken by any outside of the medical profession. It is said that while perhaps some cures might be effected, there is also the risk of great harm being done even under the supervision of the most thoroughly trained psychologists. "The true function of the Clergyman," says Dr. James Buckley,\* "is to teach the ethical and spiritual doctrines of Christianity, and as an under shepherd, to visit the flock committed to his care. He should be in such relation to reputable physicians and surgeons as to direct those who require advice. He must also have the entree to hospitals. His prayers and communings in the sick room will sink into the depths of the mental and moral nature of the sufferer, cheering, comforting, strengthening and reinforcing every effort to cure or mitigate his malady, inspiring him with hope of recovery or immortality. All else the pastor should leave to the physician."

In point of fact there is little likelihood or indication that the Church is about to be converted into a great hospital for the healing of men's bodies, or that the ministry is about to turn aside from its natural and legitimate

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\*Dangers of the Emanuel Movement by Dr. James Buckley.

sphere in order to usurp the place that belongs to the medical fraternity. It is always true in

**No Danger of the Church being converted into a Hospital.** every sphere that a few improperly trained individuals, through sheer lack of judgment, are ready to venture in

“Where Angels fear to tread,” and the Clergy is no exception to the rule. But there is every reason to believe that, as a body, they can be trusted to be wisely conservative in dealing with this matter. And that by far the larger number who undertake to champion the movement will see to it that they have adequately prepared themselves to do so.

Those who have sufficiently informed themselves in regard to the New Healing Movement in the Church, and in regard to the prin-

**The Time Ripe for the Church to undertake such a Campaign.** ciples upon which it is based, will for the most part agree that the time is ripe for the Church to undertake at least a cam-

campaign of education, that, on the one hand, will help to protect the public against the exaggerated ideas and conceptions which in recent years have sprung up and flourished in our

midst, and that will serve, on the other hand, to promote conditions of greater health and happiness. The fact is unquestionable that a great throng of worthy but misguided people are being imposed upon to their lasting hurt by the extreme and exaggerated views and half truths that have found such extensive circulation among all classes of American society. The credulity of many and their readiness to be imposed upon by the methods of the charlatan are quite remarkable. There is an amusing story of a man who had lost a leg and who journeyed across the sea and half way across the continent in order to consult a faith healer and to have the leg restored. The healer was an astute man and he knew perfectly how to deal with such a patient. "My friend," he said, "it would be an easy matter to supply you with a new leg, but you must understand that on the day of resurrection the leg which you have lost will rise also and you would then have three legs and you would have to go through all eternity with three legs. Upon due reflection the patient decided that it would be better to live out the remainder of his life with but one leg than to have three legs in heaven. The story is a good burlesque upon the amazing

credulity that is not infrequently displayed. And the trouble is, as a recent writer has pointed out, that the public in this country has not been properly trained in the principles of a sound psychology. The query was raised not long since in the writer's hearing, by a distinguished European scholar, whether the success attained by the various healing cults in this country does not argue for the decline of the American intellect? But the real difficulty seems to be in the false education that the public has received. "In Europe," says a well informed writer,\* "the general public has received such information as it possesses upon the subject of mental therapy at the hands of such men as Lebault, Bramwell, Dubois, Tuckey, Janet, and others who are skilled psychologists and trained scientific thinkers. And here in America the public has received its information at the hands of Mrs. Mary Baker Eddy, Dr. John Alexander Dowie, and a few others, who to say the least were innocent of all scientific training, and who were as far removed as can be imagined from the scientific spirit. And the result is that while people in Europe regard the subject of Psychotherapy

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\*"Psycho-Therapy and the Church," by Chancy J. Hawkins.

with calm and judicial mind and consider it simply as one of the forces to be used by the trained physician, people in this country are filled with wonder over what seems to be such unaccountable cures, and many are led into an attitude of fanatical devotion to some new creed or startling philosophy."

That many have followed the healing cults is only natural, and that not a few have received good is doubtless true. That genuine

**Natural that  
Many have fol-  
lowed the Healing  
Cults.**

cures have been effected under all these systems of belief cannot well be denied. But to the competent observer it is only too

evident that the good which is being done is coupled with exaggerated and erroneous conceptions which need to be corrected lest they eventually lead to great and to far reaching harm." What the public needs to learn is that the same sort of cures which are so loudly proclaimed in the name of some creed or philosophy are being performed independently of all such exaggerated ideas and with more satisfactory results by scientific practitioners both in this country and in Europe."\* And if the New Healing Movement in the Church should

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\*Chauncey J. Hawkins.



accomplish nothing more than this, to clarify the public mind, and to create a more wholesome and rational attitude, it would be amply justified. The position of those who would commit the Church to silence in respect to this great matter, lest in some cases there should be excess, when there is such an obvious need of instruction of the right kind, and thousands are being imposed upon by the methods of the charlatan and the quack, is not one that is likely to receive the support of the best minds.

And it is not merely to protect the public from exaggerations that a campaign of education is needed, but also to promote conditions

**Need of a  
Campaign  
to Promote  
Conditions  
of Greater  
Health.**

of greater health and happiness. "The serious fact we have to face," says the writer previously quoted, "is that the world is being filled with nervous wrecks, and with sufferers not only in body but also in mind, because the world is being filled with sinners, because men behave themselves disorderly toward God and their fellow beings, and because they live irrationally. Many have been trying hard to forget the spiritual side of life, and to live wholly for the outward and the ma-

terial, for what they eat and wear, and spend and use. They have taken the attitude of the man in the New Testament who said, 'I will pull down my barns and I will build greater, and there will I bestow my fruits and my goods.' And the result is nervous conditions of disease and irritation, and suffering, which are more acute and prevalent than in any other country, or at any other period of History. And God is calling to us through our nervous troubles, and sufferings, and He is saying to us as He said to the man of the New Testament, 'Thou fool, this night thy soul shall be required of thee.' "

And it is also a fact that the Nation is becoming full of people with diseased minds. The average person is very suggestable, far more

**Nation Becom-  
ing full of  
People with  
Diseased Minds.**

so than is commonly realized; and the habits that have grown up among us to talk incessantly of our ailments, and to read patient medicine circulars, and popular treatises upon medicine, one or more of which have found their way into every home, have suggested to hundreds that they are sick, and we have be-

come a Nation of invalids and of faddists about cures. Nearly every one has an ailment which he seems to delight in talking about, and in describing to others. And he has also a remedy to propose to them for their ailments. In view of this obvious situation we ought to be prepared to welcome any movement in the Church that promises to bring us back to a more simple and wholesome attitude toward life, and to a more critical state of mind, and to a more natural pose.

"In the moral life," says Charles Wagner,\* "we govern ourselves. But in the immoral life we are governed by ambitions, grudges, passions, prejudices and whims. Thus little by little the basis of the moral life shifts, and the law of judgment deviates. The trouble is that in the confusions of our complex modern life many have lost their moral self-control and have become incapable of discerning and practicing the good. And what the New Healing Movement seeks is to bring us back to a true moral base."

The New Healing Movement in the Church is not an effort to establish a new dogma, but

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\*"The Simple Life," by Charles Wagner.

simply an effort to apply some world-old principles. The leaders of the movement are well versed in the principles of psychology and their work from the first to the last

**The Movement  
not an effort to  
Establish a  
new Dogma.**

is carried forward upon a scientific basis. They believe that the mind, within limits, has a power to influence the body; and they believe in the curative value of suggestion. They believe that the true method of dealing with many ailments is by the progressive education of the reason and the will. Having discovered through proper diagnosis the real nature of the difficulty, they would lead the patient first of all to take a right attitude toward God and a right attitude toward life. They believe, consequently, in the value of good habits and a well regulated life. They believe in the therapeutic power of sunshine, of pure water and of fresh air, as well as of suggestion. And they believe in the therapeutic value of faith and prayer. The mistake has sometimes been made of supposing that God can heal in only one way. The leaders of the New Healing Movement believe that God heals in many ways. That He uses all restorative qualities

of nature, that He uses the powers of the mind, and that He uses also the doctor's skill. The profoundly spiritual nature of the movement is indicated by the words of one writer when he says\*—"Our minds are open and receptive to all good influences, and the Spirit of God enters into us, and a power not ourselves takes possession of us."

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\*"Religion and Medicine," by Drs. Worcester, McComb and Coriat.

My own belief is, on the contrary, that if by "mind" we understand, as we should, one form of the living principle of which the humblest sorts of vital energy are other forms, we ought to say that the mind is the parent of the body. In other words, the "function" of an organ is, logically, responsible for its structure, and therefore for its health.

James J. Putnam, M. D.



II  
THE RELATION OF HEALING  
TO LAW

"Of Law, there can be no less acknowledged than that her seat is the bosom of God, and her voice the harmony of the world."

Hooker.

"God has ever led the onward movement of His world, and leads it still. And we are to be His helpers."

Brooke Herford.

## CHAPTER II.

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### THE RELATION OF HEALING TO LAW.

A distinguished medical practitioner has recently made the statement that he is not able to heal even a pin prick. More impressive, but of the same purport, are the famous words of Ambrose Pare, which are said to have been inscribed over the portal of his operating room, "I dress their wounds and God heals them." These indeed are modest claims, especially when compared with the extravagant pretensions of healing which at the present time are so often made. And these words, unquestionably, represent a great and far reaching truth. Nature herself is the one true healer; and Nature admits of no rivals. Perhaps the religious man would prefer that I should say God. The Scientist says Nature, the religious man says God. But for the purposes of this discussion it may be assumed that the ways of Nature

**Representative  
Opinions of  
Healing.**

and the ways of God are one. God acts through Nature and we may confidently believe that the ways of Nature are the ways of God.

Starting with the lowest creatures and ascending through the entire scale of life, we find that there is everywhere a great healing force

**Illustrations  
of Healing  
in Nature.**

at work. If a branch is broken from a tree, a great process of healing at once begins in order to restore the damage that has been done. If in the spring or summer a gash is made in the sod by the plow or the spade, quietly and silently a healing process sets to work, and in due time the bare and ugly surface is covered with a sheen of living green. As someone\* has put it, "The very winds become messengers, the birds carry seed. Even the earth worms do their humble service." And in a little while the raw wound has been grassed over and healed. We cannot actually see the quiet restorative process by which Nature proceeds to make right the damage that has been done. It is like the hour-hand of a clock, or like the shad-

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\*The Small End of Great Problems," by Brooke Herford.

ow of the sun. It gets from point to point, but you cannot see the movement. And if, when a wound has been made in any part of the body, it is properly dressed and cared for and nature is given a chance, how soon the healing process sets to work. In due time the broken tissues are brought together and the damage that was made is repaired. What the physician does in the work of healing is merely to assist. He studies the ways of nature, and finds out how nature works, and humbly tries to work with her, and to follow in her ways. And just here is revealed the difference between the scientist and the pretender, between the true doctor and the quack.

<b>Difference between the Scientist and Pretender.</b>	The true doctor patiently studies the ways of nature, another seeks to put himself in line with her ways and laws, and to work with her. The pretender works at random, his method is that of "hit or miss." It must of course be recognized that many times the quack succeeds. He is somehow able on occasions to hit the mark, and real cures are effected. But, after all, the methods of the quack are always accompanied with great risk.
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The man who fires a gun into the air with his eyes shut may sometimes wing a bird, but the chances are even greater that he will hit something that he has not meant or desired to hit. It ought not to be difficult for the average person to decide which is the better course, and which is the safer road for humanity to travel, that which is represented by scientific research or that which is represented by the method of "hit or miss."

It may be said without fear of serious contradiction, that one of the greatest discoveries of modern times is that nothing ever happens.

**The Universality of Law.** We talk about things happening, but in reality, nothing ever happens, there is no such thing as chance. Everything has a cause. We are living in a world that is governed by law. "There is no place, or space, or condition that is exempt from the dominion of law. The crystal dew drop, the gentle zephyr, the shimmering wavelet, the fleecy cloud, the glorious beauty of the sunset, are what they are because of the mandate of law. The graceful beauty, the delicate coloring of every flower, twig and bush, shrub and tree, are determined by the workings of law. The

delicate shaping of the bird's wing or the insect's foot is determined by law. The rain, the cyclone, the volcano, the earthquake, the pestilence, and the famine, are somehow related to law, although, perhaps we do not understand just how."\* And may we not go further and say that all of man's growth, his development physical, mental, and spiritual, are determined by law?

Man's institutions, his governments, his civilization, his religious systems are all determined through his relation to law. And this also is true of his sensibilities. His joy, his pain, his blessings, and every other state of consciousness, are determined through his relation to law. In the outer world everything, from the mote that floats in the sunbeam, to the movements of the uttermost star, are determined by the operation of the law.

Sometimes, we speak of "breaking a law." If one has taken a cold, or is afflicted with headache he declares that he has broken some law. But in point of fact the statement is incorrect and misleading. We cannot break a law. The law still continues to operate. It is not possible for a finite being to break an in-

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\*"Studies in the Thought World," by Henry Wood.

finite law. It is the man himself who is broken. And our various ills and weaknesses, our abnormalities, and perversions, and sufferings, are the evidence and outcome of man's collision with law.

It is true of course that transgression often reaches farther back than the individual. It not infrequently happens that the individual suffers for the transgressions of a family, or a generation or a people.

**Influence of Heredity.**

The old statement of the Bible writer that "The iniquities of the parents are visited upon the children to the third and fourth generation," is full of keen observation and profound wisdom. Take for example this curious incident.\* It is said that a certain man once tried to kill his wife by throwing her from a boat while they were crossing a river. The woman kept herself from sinking by holding to the side of the boat, and in his furious rage the man struck her with an axe and severed two of her fingers. But somehow she was rescued, and later on a reconciliation was effected, and they lived happily together. But for several succeeding generations every male child that was born to the

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\*"Mind Power and Privileges," by Olson.



family had those two fingers missing. Such is the subtle and mysterious working of life's laws. The time is surely ripe for a movement that has for its object to inspire men with a greater reverence for law, and a greater eagerness to understand their relations to law. There is no cult, or system, or physician possessed of authority to offer health or healing upon any other condition than the recognition of law and obedience to law. What a great many foolish people are evidently seeking to find is a substitute for obedience, some short cut that will enable them to escape the laws of life; but it cannot be found. Most emphatically, it cannot be found. The supreme wisdom in the matter of health and healing is to recognize the laws of life and to try to be in accord with law.

It is not only true that law is universal, and that when ignored  
**Beneficence** and disobeyed it works  
**of Law.** harm; it is equally true  
 that in itself it is beneficent and when rightly  
 used it becomes the source of unfathomable  
 good. One who puts himself on the side of  
 law is coupling himself with an infinite force  
 that will re-enforce and strengthen his life on  
 every side, and that will make in every way for

happiness and health. Civilized peoples are just beginning to realize that the greatest word in the human language is the word obedience. As Phillips Brooks once put it,\* "To the obedient man nothing can refuse its richness. To the obedient man nature opens her arms and receives him to her inmost heart." Strange as it may seem upon first thought, there is not a force in God's world that is so hostile but that if we understand it, and if we treat it after its nature, if we obey it, it becomes an ally, a helper, a friend. Take for example the lightning. In the dim past the lightning was supposed to be man's greatest enemy, but through scientific research, we have come, in some measure, to understand the laws of lightning, and it has been transformed into a servant, carrying our tenderest messages like a pitying slave. And understanding the laws of fire, and obeying those laws, the fire forges our iron, cooks our meals, and warms and lights our homes. But if we disobey the laws of fire, and act in opposition to them, what a fiend it becomes. It would destroy your home in an hour, and in a single night it would sweep a whole city from the face of the earth. When we

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\*Sermon—"An Evil Spirit from the Lord,"

obey the fire, it is a friend and an ally. When we disobey, it becomes a fiend. What we call science is just the simple, childlike study of nature's ways, and of life's laws. And science by teaching us to understand these laws is converting them from enemies into allies, helpers and friends.

This therefore is the first great truth of health and healing that every man has need to learn. Life cannot be forced and coerced into wilfully selected channels.

**Life Cannot**                      Until men have mastered  
**be Coerced.**                this fundamental truth

there is nothing but struggle and suffering for them. We sometimes hear it said of certain people that their attitude is all wrong, and the meaning is that they have not yet come into a proper consciousness of life's conditions and laws. They are still asserting their own way as opposed to the way of the Universe. Instead of taking their cue from life they are trying to force life into channels and ways of their own choosing. That is the pitiful tragedy of humanity; and it is at the back of all the world's misery and heartache. The first great lesson that the average man has need to learn is that

of obedience to law. We cannot change the laws of life since they spring from God. But every man can change his attitude toward law, since it springs from himself. And by changing his attitude he can change his world, and he can change himself. By changing his attitude he can modify, and in a deep sense he can re-make himself from his inmost heart to his out-most muscle and fibre. Religious teaching has had much to say about a new birth, and we have applied the doctrine wholly to the life within.

We are coming now to realize that the truth represented by this term applies to the whole nature and personality. But to guard against extravagance we have simply to recognize that re-creation is a process; and it is a process that is conditioned. It exacts obedience. It does not even begin except we pay the price. But to the obedient there is the reward of new and abounding life, physical, mental, moral and spiritual.

It is rather curious that intelligent people everywhere have come to recognize this fact in its application to the ordinary prudences of

life, in respect to food, to clothing, to exercise and such like, to all the simpler and more obvious hygienic laws, while very few have come to recognize its application to our mental attitudes and states.

### **Influence of Mental Attitudes and States.**

To a great many very thoughtful people it is yet rather new thought that mental attitudes have anything in particular to do with the body or with the determination of bodily conditions; and that to enjoy health and happiness one must exercise as great care in regard to his habitual mental states as he does in regard to his food or sleep or exercise. Take for example the mental and emotional state that is spoken of as anger. How seldom it is realized that anger represents a state of mind that is damaging to health.

Everyone who stops to think of it is aware that many a man in a violent fit of anger has caused his own death. Even when the result

is not fatal it tends nevertheless to produce disordered circulation, excessive heat, muscular strain and such like. If the fit of anger passes off without outward expression in deeds of violence, it may nevertheless

### **Influence of Anger.**

produce ravages in the bodily organism which are detrimental to health. And if on the other hand it actually finds expression in some overt act, the consequences may be even more painfully apparent.

It may be that the victim of a fit of anger is a conscientious person who most truly desires to be righteous, who is sincerely trying to be a Christian. When, in such a one, the heat of anger has burned itself out and his senses return, he is apt to be mortified and discouraged and to take an attitude of censure toward himself, thereby falling into a mental state which is likewise an enemy to happiness and health. Sometimes the hot flame of anger dies down and leaves a smouldering grudge that lasts throughout life, the whole nature and personality, both soul and body, being poisoned by it.

And more prolific of evil is the mental state that is represented by fear. Suppose that you

<b>Influence of Fear.</b>	have some terrible news to break to a friend. You find him joyous and glad, radiant with hope and vitality. Then break your news, and what a difference is created! His face grows pale, his eyes begin to stare,
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his limbs tremble, and, when the full force of the shock breaks upon his mind, you have to support him to keep him from falling. In such a case you cannot help but feel that the one attitude makes for life and the other makes for weakness and death. How many there are whose lives are lived in the bondage of fear! In other years it was fear of ghosts or witches or demons. At the present time it is fear of microbes, of bacteria, of business failure, of poverty, or of the death of themselves or their friends. Every pain and ailment awakens a fear, and life is lived in a state of daily bondage to fear. Though luckily for us Nature is able to throw off many of the results of this folly, there is need to realize that fear as a state of mind is ruinous to health, and not infrequently prepares the way for disease.

In the words of Prof. James,\* "There is no sort of consciousness whatever, be it sensation, feeling, or idea which does not directly and of itself tend to discharge into some motor effect." The motor effect need not always be an outer stroke of behavior. It may be only an alternation of the heartbeats, or of the breathing, or a modification in the distribution

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\*Principles of Psychology.



of the blood. And yet, in any case it is there in some shape when consciousness is there. In the words of Tichner—\* “It is a rule without exception that every mental process has as its condition a bodily process, some change in the central nervous system and more particularly in the cerebral cortex. No psychosis without neurosis; there is no mental state which has not a peculiar nervous state corresponding to it.” Thus it is that in some way every mental state registers itself in the physical organism. Is it not therefore evident, in view of this fact, that there is need for us to turn attention earnestly and seriously toward the investigating and better understanding of the mind powers and its influence upon the bodily life?

Emerson said that the mind is the man, but most people, including the  
**Failure of** doctors, have failed to take  
**Medical** this into account. With-  
**Practitioners.** out the least intention of  
casting reflection upon the medical fraternity it must nevertheless be said that the doctors, with all the rest of us, have failed to take proper account of mental attitudes and states.

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\*Cited by Olson.



Until the present moment the average practitioner has been satisfied to treat man simply as a body. A doctor highly distinguished in his profession was summoned to my own home to attend a patient. He looked at the invalid, examined the tongue, felt the pulse, listened to the breathing, and then said, "It is a terrible cough you have contracted, it will take you a long time to recover." And looking into the face of the invalid he said, "You are awfully delicate anyhow." He left some pills and took his departure. It is no disrespect to the medical profession to say that such a doctor, no matter what school he has graduated from, what diploma he holds, or what title he wears, has not yet learned the first principles of the true doctor's work. You cannot treat the body independently of the mind and do it successfully.

Already a few strong members of the medical profession are fully  
**Changing** awake to the importance  
**Attitude** of mental states and have  
**of Medical** achieved marked success  
**Men.** in treating certain bodily  
ailments through the mind. We truly believe that it may confidently be predicted that the time is not far distant when the great body of

physicians will recognize this principle; and, when they do, it will be a long step upwards for humanity in dealing with the problem of disease. Indeed, may it not be said, that in the rational effort to explore man's mental powers and resources and to use them more advisably we are in reality performing an act of faith and drawing upon the Infinite Power? It is through the rational part of us that we are most directly related to God. Our mental powers and resources, if we only know it, are manifestations of Him. We have not to ascend into heaven nor to descend into the deeps in order to find Him. He is present in the workings of the mind and in the action of mental laws, and is therein expressing himself. But this is something that we have somehow failed to realize, and it has meant a loss beyond measure.

III  
THE PSYCHIC FACTOR  
IN HEALING

“ 'Tis the mind that makes the body rich.”  
Shakespeare.

“Let this mind be in you which was also in Christ  
Jesus.”  
The Apostle Paul.

## CHAPTER III.

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### THE PSYCHIC FACTOR IN HEALING.

There is a somewhat amusing story that has come to us from the early days of New England when the first effort was being made to put stoves into the churches as a means of heating. It is said that a great deal of opposition to the plan was raised upon the ground that the stove would make the air unfit for breathing. There was one good woman in particular, who was very hostile to the project. She opposed it in all sorts of ways, and she declared at last that she knew she would faint the very first Sunday that a stove was put into her church. But, in spite of the objections, the stove was installed, and, true to her surmise, the woman fainted and was carried from the church in an apparently lifeless condition. When the truth became known, it was found that sufficient pipe had not been

**The Term  
Defined.**

secured, the proper connections had not been made, there was no fire in the stove, and the air of the church was just as usual. The incident in a measure serves to illustrate what is meant by the influence of the psychic factor. It was not, of course, the stove that caused the woman to faint, it was her attitude of fear, it was the influence of the mind upon the body.

A distinguished psychologist calls attention to the fact that we talk, and laugh, and weep, and blush, and shiver, and hunger, and perspire,

and digest, and perform  
**Testimony of** all similar acts through  
**a Psychologist.** the influence of the brain

cortex. And he declares that there is not a single physiological act but that can be instantly arrested by a mental act. Prof. Ladd, for twenty years the distinguished professor of psychology in Yale University, and one of the most distinguished thinkers along these lines, has called attention to the fact that the effects capable of being produced by the mind upon the body are "clear, and positive and considerable."\* He declares, that while in all generations these effects have been the chief therapeutic agents of the charlatan and the quack,

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\*Article in "The Medical Times."

yet the scientific physician has not been willing to trust them as much as experience warrants or as psychology dictates. This then is what is meant by the influence of the psychic factor—the effects which are capable of being produced by the action of the mind upon the body.

It would be both interesting and profitable at this point to consider the deleterious and evil effects of abnormal mental states, conditions, and activities upon the character and the bodily life. But ignoring for the present this phase of the subject, attention is here called to the effects which the mind is capable of producing in healing.

It may be said to begin with that even when medical treatment is employed the mind has a great office to fill and an important service to render. It is true, indeed, that the chief value of many drugs which are commonly administered in sickness is in the powerful suggestion that is thereby made to the mind of the patient, to the new mental attitude which is thereby in-

**Abnormal Mental States for the Present Ignored.**

**Value of many Drugs is in the Powerful Suggestion that they make to the Mind.**

duced. It is a matter of common knowledge that in not a few cases of illness, even when the medical treatment is everything that could be desired, the patient, nevertheless, does not make a satisfactory progress towards recovery, until in some way the mental attitude is affected and a new mental state is secured. Examples of this kind are so numerous that nearly everyone who stops to reflect can recall from his own observations some instance of similar nature. It is sufficiently evident, therefore, that even when medical treatment is employed the psychic factor as a therapeutic force and influence cannot be safely ignored. At the siege of Breda, in the year 1625, when the Prince of Orange with the Dutch army was besieged by the Spaniards, it is said, that owing to the prevalence of an epidemic amongst the soldiers the famous Prince was forced to consider very seriously the matter of capitulation. By acting upon the advice of Dr. Van der Mye, a distinguished Dutch physician of the times, he determined to try a ruse. A small phial of medicine was issued to every surgeon in the army and the rumor was put into circulation that a single drop of it was sufficient to give a healing potency to a gallon of liquor. The Journal



of Dr. Van der Mye is authority for the statement that the outcome of the stratagem appeared nothing short of magical. In the course of a few days a large number of soldiers who had not been able for weeks to leave their beds were seen walking the streets, and they were sound, upright and in perfect health. The strength of the army was thereby so recuperated that the thought of surrender was abandoned and aggressive measures were begun.

No less instructive in its bearing upon the subject under discussion is the belief in the healing efficacy of the king's touch that once

**Belief in  
Efficacy of  
the Healing  
the King's  
Touch.**

prevailed. It is upon record that the king of England was accustomed at intervals to take his station in a public place, and many of the sick, the dis-

eased and the suffering passed before him and were healed by his simple touch. It is said that Henry VIII, of England, cured in this way as many as 2,000 people in one day. These reports no doubt were greatly exaggerated, just as similar reports of healings in our day have been, but there is every reason to think that they represent at least a modicum of truth,

and that in this way many genuine cures were wrought.

Students of history know that all through the years certain cures have been effected at the shrines of saints, and by means of relics and charms, and in various other ways of a corresponding nature. There is no Christian Science practitioner, or faith curist, or mental healer, who can

**Cures Effected  
at the Shrines  
and by Means of  
Relics and  
Charms.**

boast of greater cures than have been effected all through the centuries simply through the medium of relics and charms, or a visit to one of the various shrines. At the famous shrine at Lourdes, near the city of Paris, where the Virgin is said to have appeared, there is to be found a great monument constructed from the canes and crutches of those who came limping, and halting, and went away without the need of physical support of any kind. And there is evidence that beyond Christian countries, in heathen lands, and among savage tribes many similar cures have been wrought by the incantations of the medicine man or the witch doctor, who was supposed to be in league with the unseen powers. Missionary literature contains

information of Christian missionaries who, in trying to re-inforce their message by appealing to the healing wonders of Jesus, have been met by the rejoinder that their own medicine-men could accomplish wonders of a similar kind. It may be assumed that in all these agencies there was a common curative element. The real potency was not in the King's touch, nor in the relic, nor in the charm, nor in the shrine, nor in the incantations of the witch-doctor, but in the new attitude of mind that was induced—an attitude that was made possible by the general belief in the potency of the means that was used. It was, in other words, the psychic factor. It may be said, therefore, in passing, that mental healing is by no means of recent origin. Under some name it has been used in all times, by all peoples, and in all countries. There is no church, or sect, or cult, that has a monopoly of it. It is a method that is within the reach of all, and the right to use it belongs to all.

What are the limitations of the psychic factor? What in the light of present knowledge are we justified in claiming for the action of the mind as a healing force? The question is of paramount importance. It needs to be

considered with care. In times of general interest, or of popular excitement growing out of some new discovery, or the emergence of some new truth, there is always a great risk that we shall be driven beyond the bounds of common sense. There is danger, at such times, of our being led to claim too much—that we shall indulge expectations and conceptions not justified by scientific knowledge. Take for example the tremendous expectation that was aroused something over a decade ago by the discovery of the X-ray. Nearly every periodical contained some startling account of the therapeutic possibilities of this wonderful discovery, and we began to think it was going to prove a panacea for all our ills. But these expectations have not been realized. It is true, indeed, that, within limits, the X-ray has proven itself a valuable addition to the treatment of certain ills; but the great hopes that were once cherished have by no means been fulfilled. In the present widespread interest in the mental treatment of disease there is need that we guard ourselves against going beyond the bounds of common sense.

**Limitations of  
the Psychic  
Factor.**

What then are we justified in claiming for the psychic factor? In the judgment of the best thinkers in this field its chief value as a therapeutic agent is in dealing with that class of ailments which do not involve any perceptible injury to the organs or to the bodily parts, that is to say, where there is no structural change of tissue as far as can be discerned. In other words it is suited to the so-called functional, as opposed to the organic troubles.

**Chief Value of  
Psychic  
Treatment.**

Just at this point the popular mind needs to be clarified, and accurate information needs to be obtained. The claim is freely made by the representatives of Christian Science and of The Need of Exact Knowledge. faith healing that certain organic troubles have been cured. It is not infrequently said, for example, that by such means paralysis has been cured. But what is probably meant is simply that someone who could not walk, or that someone who could not use his arms, has been cured. In his recent book, entitled "Health and Happiness," Bishop Fallows describes a typical case of this kind. A certain man who could neither walk nor use

his arms, was brought to him for treatment, and in the course of only two weeks he had so far recovered that he was able to walk the streets and to use his arms as if nothing had ever troubled them. But this, in point of fact, was not a case of real paralysis. It was simply a case of hysteria. The man's ailment was functional and not organic.

And this also may be true of many other difficulties which from the symptoms appear to be of a serious organic nature. It is possible

<b>Organic Sym-</b>	that one may not be able
<b>toms may be</b>	to hear, that he may not
<b>Counterfeited.</b>	be able to see, that he may
	not be able to speak, and

yet the difficulty may be psychic and hysterical and not at all organic. It is possible for one to have pains in the stomach which lead him to feel that he is afflicted with tumor or cancerous trouble, and yet the difficulty may be simply hysterical. It is possible to have pains about the heart which suggest to one symptoms of organic heart trouble, and yet the difficulty may be wholly functional.

The truth seems to be that there is scarcely an organic difficulty the symptoms of which may not be counterfitted by the mind and func-

tionally reproduced. There is upon record the case of a patient who was about to undergo an operation for tumor, but, when the patient was etherized, the tumor disappeared. It was then seen to have been a case of phantom tumor, a difficulty that was purely hysterical and therefore not organic. Dr. Prince, one of the greatest authorities upon physical treatment of nervous disorders, contributes an amusing story of a lady who was afflicted with a violent attack of hay-fever every time she saw a rose. On one occasion the doctor brought to her an artificial rose, which, as soon as the woman saw it, began to excite an attack of hay-fever. He then showed her the deception and demonstrated to her that there was an entire absence of pollen, when at once the ailment vanished and has never since returned. From personal observation I am convinced that, even in the case of very serious organic difficulties, the symptoms may be counterfitted and functionally reproduced. When a boy of fourteen, having an eye to business, and hoping to make some money after school hours and on Saturdays, I became an agent for a patent medicine concern. The remedy was said to be a wonderful one; its trade mark was the picture of an Indian



Chief with an unpronounceable name; and it was said to have the power of curing nearly every human ill. It most certainly was the means of effecting many cures in that small country town. It cured headache and backache, stomachache, and every other kind of ache. It cured at least one case of alleged tuberculosis. It must be confessed that I did not really know it to be tuberculosis. I had made no diagnosis, and could not have made one had I tried; but the woman thought she had it, and we simply took her word for it. Her friends, too, thought she had it, because she manifested certain ordinary symptoms of it. Well, the patent medicine worked her cure; she gave a testimonial to that effect, which the company published, and which helped greatly to further the business.

Is it not evident in the light of such facts, that there is imperative need of competent diagnosis? How is the unskilled practitioner to distinguish between these types of ailment? Between functional paralysis and real paralysis? Between counterfeit symptoms and real symptoms? In the great wave of interest in mental healing that is sweeping over the country there is in-

**Need of  
Competent  
Diagnosis.**



volved a serious danger against which the public needs to be guarded. We owe it to ourselves and to others to do some careful thinking at this point and to seek such accurate knowledge in reference to the limitations and possibilities of psychotherapy as may be obtained.

Does it follow from what has been said that the mind has nothing to do in the treatment of the more serious troubles that are classified as organic? Such an inference is by no means to be made. In dealing with every form of ailment the mind has a great service to render.

**Value of  
Psychic Treat-  
ment in Dealing  
with the more  
Serious Troubles.**

Take the case of a patient who is being treated for incipient cancer, or tuberculosis, or something else of a really serious organic type, and let us suppose that the patient is in a state of worry and mental distress,—is bearing upon his mind some great spiritual and moral burden, which makes it impossible for him to offer the proper resistance to his disease. His body is trying to get well, but his mental attitude is constantly obstructing the way. The doctors are doing all they can on the physical side,

and, it may be, with small avail. Now is it not evident that, if the physician combines with his ordinary treatment the aid of mind and spirit, that the patient's chances of recovery are thereby increased?

There is upon record the case of a woman who underwent a serious surgical operation and the wound refused to heal. She was

brought home to die. A  
**Typical Case of** new physician was summoned, who saw at once  
**the Treatment of** that the patient was bearing  
**an Organic** some load upon her  
**Trouble by** mind which stood in the  
**Psychic Means.**

way of recovery. Accordingly his first effort was directed toward securing a proper mental and spiritual state, and, as soon as he succeeded in establishing this, recovery began. But at that point trouble occurred in the woman's home: A child was stricken with a serious illness. Then immediately a reaction came in her own condition; again her life was despaired of; and it was only after the most strenuous efforts that the physician succeeded in again relieving the mind and securing the proper mental and spiritual co-operation. When he did so, convalescence at once ensued and ultimate recovery followed.

It seems very clear, therefore, that the mind has an office to fulfill, and a contribution to make in dealing with every ailment. In many troubles a right mental attitude is all that is needed in order to insure recovery; and in many troubles of a more serious character it is a powerful adjunct.

It is evident that a little earnest effort upon the part of ministers and churches to do some sound thinking in reference to this important

**How the Church  
can Help.**

matter will just now be of great service to multitudes of people. An old Hebrew prophet complains bitterly that his people had gone astray, and that they were "consuming themselves" because of lack of knowledge. Something like this is true of the people at the present moment. Exaggerated conceptions of healing have come because of the general failure to think scientifically and accurately. People once again are being consumed because of the lack of knowledge. We are urged by the New Testament to prove all things, to put all things to the test and to hold fast that which is good. I believe that at this particular time the Church can attempt no service that is more badly needed, or that is more religious, than

that of educating the people in the elements of sound thinking with respect to healing principles and laws.

IV  
THE SPIRITUAL FACTOR  
IN HEALING

"All are bigots who limit the Divine within the boundaries of their present knowledge."

Margaret Fuller.

"In Him we live and move and have our being."

Paul.

"The Eternal God is thy refuge and underneath are the everlasting arms."

The Old Testament.

## CHAPTER IV.

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### THE SPIRITUAL FACTOR IN HEALING.

There is no aspect of our theme that calls for such careful and discriminating statements as the state of the Spiritual Factor.

**Present  
Confused Estimate of Spiritual  
Values in  
Healing.**

There is great confusion at this point, and it arises from the fact that we do not see clearly. What we see depends upon our sensitiveness. The man who

sees most on the ocean is not the traveler who is making his first voyage, it is the sailor on the lookout. The sailor declares that a vessel is on the horizon. The landsman cannot see it because his eyes are not sufficiently sensitive, So in dealing with the great matters of the spirit we need to learn to see; and until we have all learned to see better, the present confused estimate of spiritual values in healing will in every likelihood continue.

We have heard much all through the years about the faith healers. Staking everything upon the Bible statement that "The prayer of faith shall heal the sick,"

**Faith  
Healers.**

the faith-healers dispense  
with the use of all material

means. They depend wholly upon the therapeutic power of faith and prayer. An interesting, yet sad, occurrence in illustration of this belief is reported by Dr. Buckley,\* the distinguished editor of New York Advocate. A young missionary of the Methodist denomination, in the grasp of the deadly African fever, said to his friends, "I am not sick, I am only weak, but I take the promise, 'He giveth strength to the weak,' and I do receive the fact." The physician of the station called upon him and said to him, "Charlie, your temperature is 105, your pulse is 130, the normal is 98, the dividing line between life and death is 103. Unless you will take something to break up this fever, death is only a question of time with you." Said the young man, "I shall die then, for I will not take medicines." In spite of the warning he had received, and notwithstanding the fact that several others of the missionary

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\*"Faith Healing," by J. M. Buckley, L. L. D.



colony had been stricken down with the same trouble and had recovered under medical treatment, the young missionary, true to his convictions, refused to receive the medicine at the doctor's hands and, as had been foreseen, in the course of a few days his life went out and a promising career was prematurely ended. The incident is fairly illustrative of the splendid, if mistaken, courage and conviction which are not infrequently exhibited by those of this cult.

The doctrine of faith-healing in its modern form takes us back to the beginning of the nineteenth century, when Prince Hohenlohe, a bishop of the Roman Catholic Church, taught this doctrine throughout Europe and practiced the art of healing with marked success, according to the testimony of his followers, depending upon no other materia medica than that of faith and prayer. Other conspicuous representatives of this belief were the famous Irish priest, Father Matthew, another priest named Joseph Gasson, of whom marvelous tales are related, a woman named Dorothy Trudell, who for many years conducted a faith cure establishment at Mann-

heim, in Germany, and a man named Boardman, who established a well known institution in London that is known as Bethshan, to which in other years hundreds of people resorted, and where wonderful cures are reputed to have taken place. The greatest representatives of the faith-healing cult in this country, Dr. Charles Cullus, of Boston, who gave to Old Orchard its reputation; and last, but not least, the late John Alexander Dowie, the founder of Zion City.

It will be seen, from the relation of these facts, that faith-healing is not the same as Christian Science, although in the popular mind these two are sometimes confounded. In their theoretical aspects they bear little resemblance to each other. Christian

**Faith Healing not  
the Same as  
Christian  
Science.**

Science rests upon the fundamental postulate of Mrs. Eddy that there is nothing real except the Divine Mind and its ideas. It is not the doctrine that the mind has a great power in dealing with the body. It is the doctrine that all sensation is in the mind and that all physical suffering is a dream of falsity. Says Mrs. Eddy. "No one would speak of a wagon-wheel

as being fatigued, and yet the body, being matter, is just as incapable of fatigue as a wagon wheel." Faith-healing is the substitution of faith and prayer for drugs. Christian Science is the virtual repudiation of matter.

And at the opposite extreme of this doctrine that faith has everything to do with healing is the position of those who assert that faith

**Position of** has nothing to do with  
**Physiological** healing, and all that man  
**Determinism.** is and all that he believes,

can be explained upon the basis of cerebral conditions. That is the attitude of physiological determinism. In his famous book, "The Physic Treatment of Nervous Orders," Dr. Paul Dubois, one of the foremost writers upon this subject, emphatically declares that a man's attitude toward life is all important to health. He declares that in the treatment of disease it is essential to discover the moral quality in a patient and to find something that will raise him in his own eyes and will lead him to a greater confidence in himself. But the famous doctor having thus asserted the therapeutic value of the moral factor, utterly fails to explain it in a satisfactory way. He would leave faith out of account.

He would leave no place for God or for prayer. That there is a spiritual factor in healing (and that there is a therapeutic value in faith and prayer) we may confidently believe without subscribing to the exaggerations of these cults and without denying the operation of physical or psychological law. And what that factor is the following considerations to some extent will show.

It is a miscomprehension of religious faith that leads a great many to ignore it as a healing force. It is said that a small boy when asked by his Sunday school teacher to state what faith means, replied,

**The Misconception of Faith.**

“Faith is believing things which aren’t true.” That was his conception of it. And unfortunately this conception is shared by not a few of older years, both within and without the Church. Faith is not infrequently identified with credulity and superstition. Many seem to suppose that faith is believing something when there is no evidence upon which to base their belief, or that it is even believing something against evidence.

In reality faith is an attitude towards life.

We have come to recognize that much depends upon an attitude. Faith is an attitude toward life; it is confidence in the fundamental rightness of things. We must have faith in order to live at all. No man lives or can live who does not live by faith. In eating one performs an act of faith. There is faith in the food and faith in the person who prepared it. Every man who engages in a business enterprise does so by faith. If he had no faith he would not enter into business at all. There is faith in his fellow men, in his employes, in his associates, in business principles and methods and in hundreds and thousands of people with whom he has to deal in a business way.

**Faith Necessary to Life.**

As it bears upon the question of health and healing, faith is just confidence. It is confidence that God is on the side of health; that He is against sickness and suffering; that He is against abnormality of every kind; and by the same token that He is against sin and crime. It is the confidence that the world is not a conspiracy against man, but in reality is a conspiracy in his behalf. Said

**Faith as Confidence.**

a certain man the other day, a member of a Christian Church, "Why has all this trouble come upon me? Why is it that during these past years everything has been against me?" That is an attitude of unfaith; it is a lack of confidence; and this man, by losing confidence, has in late years become a nervous wreck. Unless something happens speedily to bring him into a new attitude toward life, toward the universal order, and toward God, it is only a question of time when the grave will open to receive him.

Turning to the Scriptures we find this attitude of confidence expressed in language that is beautiful and Divine. "The Lord of Hosts is with me, the God of Jacob is my refuge." "Fear not, only believe." "All things are possible to him that believeth." "He healeth all my diseases, He redeemeth my life from destruction; He satisfieth my mouth with good things so that my youth is renewed like the eagle's." Such is the faith that is expressed by the men who wrote the Bible. Many have tried hard in recent years to persuade themselves that this is all poetry, and that it represents the pious rhapsodizing of a few unpractical souls.

But scientific research is at last bringing us to realize that it signifies rather an attitude toward life, without which it is not possible for any man to come into true physical or moral self-hood.

If it is true, as psychology avers, that every mental state tends to create a corresponding nervous and physical state; if it is true that there is "No psychosis without neurosis," what must be the ultimate effect of this high mood of thought and confidence upon a man's physical nature, upon his mental efficiency, upon his personal power, upon his well-being in every conceivable way? "If, when one arises in the morning he can say with the Psalmist, fear not, only believe;\*" if, with this confidence ringing in every chamber of his mind and his soul, he can go to his work; if when he relaxes his tired muscles at night and composes his mind for sleep, this confidence is still there yielding its influence through the unconscious hours, is it not evident that it must be in some true sense a fortification against weakness and a safe-

**Faith as a Mental  
State must Effect  
the Bodily Life.**

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\*"The Gospel of Good Health," by C. R. Brown.



guard against the encroachments of disease?" The truth is, that most of us exhibit surprisingly little intelligence at this point. We seek to live upon a minimum of faith. Personally it has required ten years and the persuasions of a half dozen physicians to induce me to drink as much water as a healthy person ought to drink. Only in recent months have I come to understand the value of water. The same is true with most of us in regard to faith. In one way or another we have shut ourselves off from faith. We have not realized that a man lives in proportion as he believes.

Another aspect of religious faith that needs to be emphasized because it makes for health as well as character, is the mood of expectation,

**Faith as** "According to thy faith  
**Expectation.** be it unto thee." We are

beginning to realize that it is more true than is commonly understood that, according to our expectations, it is being done unto us. Man everywhere tends to become both in body and in character what he expects to become. "The man who goes through life expecting to catch every disease in existence, is rarely disappointed. The man who



lives in an attitude of fear, may not realize his worst fears, but he is certain to realize a good percentage of them. And it is true on the other hand, that the quiet, serene confidence of the educated doctor, of the trained nurse, of the well-poised man in any station in life, is like an armor plate against the encroachments of disease.”\*

There are those in our midst today, and the number is increasing, who have ceased to talk about their ills, who have ceased to think about them, who have ceased to pity themselves; who have assumed an attitude of expectation and who are finding that, according to their expectations, it is being done unto them. It is not meant of course that simply by a mental state one becomes invincible. We are not omnipotent; our bodies at the best are mortal. It is evidently the plan of God that in due time these bodies shall decay and death shall ensue. But it is evident that by cultivating a mood of expectancy, by believing in the best and hoping for the best and working for the best, we can set in motion a great health-preserving force that will prove a fortification against premature decay.

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\*C. R. Brown.

We come to the crucial consideration in regard to this whole matter. Trust in God as a helper who is ever accessible to us. Said Mrs. Browning—

“Oh the little bird sang East,  
 And the little bird sang West,  
 And I smiled to think God’s greatness  
 Flowed around our incompleteness,  
 Round our restlessness, His rest.”

Jesus was ever saying to the people of His time, “Have faith in God.” The Psychologist tells us today that every healing attributed to faith in God can be explained upon the basis of psychological law. But is it not evident that the question still remains, whence come these laws? What is the source of their power? Says Mr. Breirle,\* “The Soul of God is pouring itself into the world through the thoughts of man. Every one who stops to think must realize that our finite minds are in touch with an Infinite Mind, and that we derive our mental powers from that Infinite Mind. These finite minds are like the leaves of the same tree, and if we understood it, we are in communication with God all the while.

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\*“Religion and Experience,” by M. J. Breirle.

“Oh where is the sea? cried the fish.  
Oh where is the air? cried the bird.  
So man cries, ‘Where is God?’”

So man cries, “Where is God?” He does not realize that he lives, and moves, and has his being in God. The best minds have ceased to think of God merely as a gigantic man. He is best thought of as a spirit of life permeating all things with His presence, and pouring His soul into the world through the thoughts of men. Our mental powers are but an index which points to the vaster powers of the Infinite Mind. What, then, is more rational or more sensible than for a man to look up with all the powers of his rational nature and say, “Oh God, lend me thy help, thou gracious father and friend!”

One of the most significant statements about prayer that has been made in many a year has not come from a religious teacher but from a doctor. Said  
**A Significant Statement.** Dr. Hyslop, a famous English medical specialist, at a recent medical conference in the city of London. “Speaking as an alienist, as one who has spent his whole life in dealing with the troubles of mind, if I were asked to state the

greatest hygienic measure for sleeplessness and mental depression and all of the miserable phases of a disturbed mind, I would undoubtedly say that the greatest preventive is the simple habit of prayer." What a significant utterance, coming as it does from a physician and a scientist, who has spent his life in dealing with the mentally troubled and disordered!

I believe that we are justified in going farther and in making the claim that in true faith and prayer there is a therapeutic force that is

<b>The Therapeutic Value of Faith and Prayer.</b>	greater than mankind has ever understood. How great cannot be said, be- cause it has never yet been
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fully tried. For thousands of years men have been treating themselves as bodies, and not as souls. We are just beginning to realize that man is a soul, and it remains for humanity to discover what can be achieved by opening the soul to its utmost towards God.

It is not true as some extremists urge, that in order to have faith in God medical treatment

<b>Absurdity of Extreme Views.</b>	must be despised. We can hardly think that God is as narrow as many
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would have us believe. It is hardly likely that God is going to withhold his spiritual gifts

because you and I are using some other means which He himself created for the good of mankind. We all believe in fresh air, sunshine and water as therapeutic forces. Said an old man of eighty, a little while ago—an old man who is doing a young man's work—, "Do you want to know the prayer of the right lung? It is three times up, and three times down and three times out, with the right arm many times a day. Do you want to know the prayer of the left lung? It is three times up, and three times down and three times out with the left arm." What he meant was merely this; that the proper breathing of God's fresh air is a wonderful therapeutic force. Does anyone think it is a lack of faith in God to use the air? Why should he think it is a lack of faith in God to use any means which He has placed in our hands? It is true that there is no evidence that Jesus ever used drugs. "There is no evidence that He ever used an elevator or a street car, but one would be foolish to climb to the top of every building in a modern city, or do all his business on foot, because Jesus never used an elevator or a street car. Nor does it mean that we must take leave of our common sense in order to have faith in God. It is not

necessary to indulge in pretense and make-believe, or to go around saying, "There is no sickness, there is no disease, there is no poverty, there is no death. God is good, and God is all, everything is lovely and we are lovely too."\*

We hear it said on every side in the name of Christ and in the name of his teaching that suffering is a dream of falsity, and yet our New

**Reality of  
Suffering  
Recognized by  
the New  
Testament.**

Testament tells us that through suffering Jesus Christ learned obedience.

It tells us too that wicked men took him, drove nails into his hands and feet,

pierced his side and that he cried out in agony, "My God, my God, why hast thou forsaken me?" And this same Christ once told the story of a certain man who was beset by thieves and was bruised and beaten and left by the wayside to die. In the face of all this how can it be asserted that suffering is a dream and nothing more? Is it not evident that to hold this extreme position means nothing less than the surrender of common sense. Is not this claim a mere self-deception that is likely to lead people to a self-satisfied and self-complacent and a morally indifferent attitude towards the

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\*C. R. Brown.

hard facts of life? Is it not a better faith to face hard problems with open-eyed eagerness and a receptivity that ignores nothing, that denies nothing, using every means of relief that God has placed within our reach? Is it not better to accept the fresh air, the sunshine, the water and also the physician's skill? To these we should add right thoughts, right mental attitudes, high expectations, firm resolution, and faith in God. Let us learn to think of ourselves not as primarily a body, but as a soul. Such an attitude towards life will help to increase both physical and moral health, in some of us thirty, in some sixty, and in some a hundred fold.

And ah, for a man to arise in me,  
That the man I am may cease to be!

Tennyson.

Uncompromising deniers of facts, rebels against evidence, may ridicule the idea, but to me it is certain that the soul exists and that it is endowed with faculties as yet unknown.

Camille Flammarion.



V  
HUMAN RESERVE-ENERGIES

"The one duty of life is to lessen every vice and to enlarge every virtue."

David Swing.

"Now are we children of God, and it is not yet made manifest what we shall be."

St. John.

"Till we all come unto the perfect man."

St. Paul.

## CHAPTER V.

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### HUMAN RESERVE ENERGIES.

In exceedingly various and striking ways it is being impressed upon us all the while that nature is full of immense, undiscovered and unutilized energies. They are running wild and useless in the vast spheres all about us, and need only to be understood and harnessed in order to become the faithful servants of man and the ministers of far-reaching good. The reason why no scholar or historian can forecast the progress of the future is that none can tell at what moment some great force will be discovered capable of sending humanity forward with leaps and bounds hitherto unparalleled.

It is just as true in the realm of mind as in that of physical nature that there are great undiscovered and unused powers. "Every man," says Newell Dwight Hillis,\* "is not

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\*"A Man's Value to Society," by Newell Dwight Hillis.

simply two men, but a score of men. All the climatic disturbances in nature, all distemperatures through heat and cold, wet and dry, summer and winter do not answer in number and variety to the moods in man's brain. Not the all-producing summer is so rich in bounty as the mind is rich in thought when working its regnant and creative moods. Vast are the buildings man's hands have reared; sweet are the songs man's mind hath sung; lovely the faces man's genius hath created; but the silent songs the souls hears, the invisible pictures the mind sees, the secret buildings the imagination rears, these are a thousand fold more beautiful than any as yet embodied in this material world." Thus the eloquent preacher in language almost divine voices a fact which men at large have scarcely begun to recognize, namely, the fact that the mind is richly and wonderfully stored with energies which as yet we have not learned to draw upon, but which are put there for us to discover, to understand and to use. In the words of Lowell:

“Manhood hath a wider span and larger  
Principle of life than man.  
For soul inherits all that soul would dare.”

It is unquestionably true, as Prof. William James declares, that few men live at their maximum of energy. A few exceptional persons here and there have found the secret of drawing upon their reserves and putting to use the power which so often lies dormant in others. The differences in efficiency between different individuals is not wholly, by any means, a difference in their endowment of power. It is often quite as much a difference in their ability to use their power. The truth is that the vast majority of people have habituated themselves to live below their maximum and to use only a small part of the powers which they actually possess. We sometimes hear men speak of being only half awake, meaning thereby that they are conscious of energies slumbering in them which are not drawn upon or brought into use. In the words of the writer who has just been quoted,\* “Some sort of a cloud seems to rest upon them and they are kept below their highest notch of clear-

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\*“The Energies of Men,” by William James.

ness in discernment, sureness in reasoning, or firmness in deciding. Compared with what they ought to be they are only half awake. It is worthy of consideration whether many do not go through life only half awake. There is reason to think that even in what seems to be our brightest moments there are vast reserves of power in the mind of which the average person is not conscious, but which under proper conditions can be drawn upon in the interest of physical health and mental adequacy, and an enlarged and well grounded efficiency for all of life's problems and tasks."

There is need at this point to consider the power of abnormal habit to lock up the energies and to shut us off, as it were, from our

**Power of Ab-  
normal Habit.**

proper and rightful source of supply. An English army officer somewhere relates an impressive story of a soldier who was drowned while bathing in a pond by getting entangled in the grass.\* Warned by his cries the officer hastened to the spot and found the drowning man in his last struggles attempting to extricate himself from the meshes of the

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\*"The Religion of the Threshold," by Donald Sage Mackay.

rope like grass which encircled the trunk of his body and was coiled all about his limbs. When the body was recovered the face was found to be distorted, the teeth clinched and the muscles stiff and rigid, while the long trailing grass encircled them all about. It is a terrible but impressive illustration of the power of abnormal habit to limit and nullify life's best powers. It will ramify itself into every activity of the soul. It will coil around the will and strangle it. It will coil about the conscience and benumb it. It will take one and another of life's powers and lock them up and shut us off from the use of them until it becomes a monstrous tyrant. At the outset, a habit is determined largely by a tendency, an inclination, an emotion or a feeling. We do certain things because we like to do them, and the action is repeated until it becomes a habit. If the action is normal and wholesome the consequent habit is wholesome, tending to enlarge and reinforce; but if the action is abnormal and unwholesome the consequent habit is unwholesome and it tends to fetter, to limit and to nullify life's best powers.

The habit most to be dreaded, because the one generally least suspected, is what Prof. James calls the habit of "inferiority to our full

self." Either through defect of training or through careless neglect upon our own part, the average man is content to live far below his maximum of power, in a physical, an intellectual and a moral sense. This habit of inferiority to his full self grows upon him; he is shut up more and more to his self-imposed limitation. In certain persons the habit of living below their possibilities is so extreme that it issues in chronic invalidism of various kinds. Certain types of neurasthenic and psychasthenic conditions, especially when life seems to be a veritable network of impossibilities, are simply the outcome of the habit of inferiority carried to extremes. "One of the peculiarities of the nervous system," says Dr. Coriat,\* "is that it is plastic in nature. The substance of the nervous system is best thought of as living matter. It stores up impressions in the same way as the retina of the eye stores up colors and reproduces them as after-images." Thus it becomes evident that the habit of living below one's best self has a physical, as well as a moral side, which, carried to

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\*"Psychic and Motor Re-Education," by Dr. Isador H. Coriat.



extremes, may easily become a chronic nervous malady.

The question therefore of how to draw upon the unused energies and thereby reach a higher level of power is of great practical

**Drawing upon  
the Unused  
Energies.** moment. That such a thing is possible human experience in every generation most clearly and undeni-

ably shows. In the vast majority of instances, perhaps, the releasing influence has been that of religious ideas and excitements. An extreme case is that of Samuel Taylor Coleridge, one of the most gifted men of his day or of any day. Coleridge at one period of his life was the hapless victim of the laudanum habit, consuming as much as three quarts of the drug per week. He relates that once, in the wretched space of twenty-four hours, he consumed a full quart of the terrible poison. Writing to a friend he said,—“For ten years the anguish of my spirit has been inexpressible. I have prayed for deliverance with drops of agony on my brow, trembling not only before the justice of my God, but even before the mercy of my Redeemer. You bid me rouse myself. Better go and bid a man who is paralyzed in both arms

to rub them together and it will cure him. You have no conception of the dreadful hell of my mind and conscience and body." And yet in time he did recover. The energies which had been locked up by his terrible habit were unloosed and he was able to reach, and to maintain, a new level. And as futile as his prayers seemed to have been at first, it was manifestly from this source that the needed stimulus eventually came. It was the mercy of God that saved him, because it was his faith in God that released his powers and enabled him to stand free in the radiance of a new and wondrous liberty.

Then sometimes it is the unusual idea of some unlooked-for duty or necessity that supplies the needed stimulus and enables the habit-bound

**Stimulus of  
Duty.**

life to break loose from its self-imposed fetters and to rise. A certain woman, a chronic invalid of a neurasthentic type, who for years had been accustomed to experience intense fatigue and even distress from the slightest functional exercise, was suddenly confronted with the responsibility of assuming the burden of the household and providing for a family of several children through the sudden

death of her husband and the wreck of his fortune. It seemed at first like an impossible task. It so happened that she possessed in her pastor a counsellor who was competent to advise her in this time of need, and almost in despair she turned to him for help. He said to her, "It is evidently the will of God that you should bear this burden. You should therefore take it up the best you can and trust in Him for the needed strength." The advice had its effect, and from that hour she bravely faced her duty, and in some way was given the needed strength. To many who had known of her weakness the transformation seemed like a miracle. It is evident that at least one secret of the effect was found in the sense of duty which afforded a stimulus for the will that enabled her to overcome the "habit neurosis" by bringing into play the unused powers.

Equally suggestive in this connection as showing the possibilities of our nature when put to the test, is the case of a young French girl, reported by a distinguished Frenchman to the French Academy as a conspicuous example of courage and virtue.\* She was the eldest of six children, with an insane mother, and a fa-

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\*Cited by Prof. James.

ther who was chronically ill and dependent. With no money, except her own earnings at a factory, and with no assistance except the force of her own valiant will, she successfully maintained a family of eight, directed the household and provided for the moral as well as the material welfare of all. The life of man, especially in the more humble spheres, abounds with incidents of this kind. Under the pressure of some unlooked-for duty or emergency many have risen to a level of energy which under ordinary conditions seemed to be beyond their reach. The strain for a time is often intense; there is a terrible sense of being driven; but after a while this passes and the new burdens are carried with comparative ease. Such is the outcome because of a new reservoir of revulsive action which opens a mental and spiritual energy.

The real force to unlock the higher energies is man's own will. The difficulty is to use it—

The Place of  
the Will.

to make the effort, as  
Prof. James declares,  
which the word volition

implies. We cannot depend upon special excitements. "Inspiration," says Richard Cabot,\* "is what we need in emergencies, but not

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\*"Creative Assertion," Richard Cabot.

as a steady diet. To be continually roused and roused again, to have our emotions stirred, and our impulses excited again and again at short intervals would not be conducive to a healthy life. If the best in us is ever realized it must come, not through some special stimulus, but through a constant self-direction. Even when some special excitement is supplied it is evident that the action of the will is the real factor that determines the result which so often follows. The truth that we have need to learn is that we are not dependent upon occasional influences and chance excitements. It is possible for the mind to pour a constant succession of inspiring ideals into the deeper and more fixed self-hood. Each verbal repetition makes it more graphic. Each thought creates more of its kind, and, like designs on slides before a calcium light, are enlarged and intensified."

It is at this point that the message of religion meets us. The greatest of all forces to unlock the hidden energies are the truths of the Christian religion when steadily assimilated by the mind. It is possible for any man in the grip of the habit of inferiority to find in the mes-

sage of Jesus a secret that will release his higher powers and enable him to rise to his ut-

**Christian Mes-  
sage as a  
Stimulant for  
the Will.**

most plane, not perhaps in an instant, but in due time. As well expect to grow a tree in an hour as to expect the habits of a

lifetime to be counteracted while you wait. But systematic concentration upon the right ideals will gradually open new vistas of brightness, and life will be renewed, and transformed, and multiplied, until simply to live will become an increasing joy.

VI  
THE SUB-CONSCIOUS MIND

Every man has in himself a continent of undiscovered character.

Sir J. Stephens.

For as he thinketh within himself so is he.

Proverbs.

For the good that I would do, I do not; but the evil which I would not, that I do.

Paul.



## CHAPTER VI.

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### THE SUB-CONSCIOUS MIND.

As one stands upon the bank of a lake and looks upon its surface he sees but a small and insignificant portion of it. Beyond and below

**What the Term**                      what he sees is perhaps nine-  
**Signifies.**                      ty-nine hundredths that he  
   does not see. It would

seem that in like manner there is in each one of us a kind of submerged mentality which contains layer upon layer and deep upon deep. As occasion offers, the mind is able to plunge into this hidden storehouse and to bring many things to the surface. But there is a reason to believe that these are only a mere fraction of what lies there.

For many years this submerged and unconscious mentality has been dimly recognized. Under certain conditions the mind has seemed to give evidence of a mentality that is distinct

from our conscious processes. It has seemed to give evidence of a memory that is far superior to the conscious

**Subconscious  
Activity Dimly  
Recognized.**

memory, as if in some out-of-the-way corner of the brain there lay a store-

house which in some mysterious manner is now and then unlocked. As far back as eighteen hundred and sixteen Sir John Herschel, in view of certain peculiarities of mind, raised the query whether there is not another thought or intelligence working within our own organization, and yet distinct from our own personality. Since that time the studies and experiments of a brilliant group of investigators have thrown much light upon the whole subject, and not a few have come to believe that beneath and beyond our conscious mental activity there is at work a kind of mentality that it is of the utmost consequence to recognize. And they have come to believe that the subconscious mind is closely related to character, to health, and to personal well-being in many ways. They have also come to believe that this subconsciousness is amenable to education; that it can be reached by means of suggestion, and that thereby the whole life, the inner as well as the outer life, stands to gain.

The facts of human nature upon which the theory of the subconscious mind is based are both curious and varied. We have all had the

**Basis of the Theory.** experience of attempting to recall a forgotten word or name. While con-

sciously searching and thinking it persistently and obstinately eludes us; but, when the search is given up and the mind is directed into other channels, the missing word somehow springs into consciousness. While preaching I once had this curious experience. During the introductory portion of the sermon and while developing the thesis, I tried to recall a word which was very important to the thought that I was trying to express. But I could not recall it; and after trying repeatedly I had to give it up and explain to the congregation that I could not recall the word that I desired. Toward the close of the sermon, while elucidating another thought, the forgotten word suddenly presented itself to the mind with such force that it seemed almost as if some voice had spoken it. On another occasion I had been conversing during the evening with some friends and had tried to recall the name of a certain book, it was Holmes' Elsie Venner, but was not able to



do it. Sometime during the following night I awoke from sleep with a start, and as I did so the one thing that was distinct to the mind was the name of the book, Elsie Venner, which I had vainly tried to recall earlier in the evening. Dr. W. B. Carpenter\* records an experience of a certain man, a bank cashier, who lost the key of the safe. In the morning the key could not be found, and all the business of the bank came to a standstill. He knew that on the evening before he had put it somewhere for safety, but try as he would he could not think where. A sharp detective was summoned, and, after learning all the circumstances he advised the man to return home and to busy himself with something that would occupy his mind and divert his attention from the mishap. He did so, and, while thinking wholly upon other matters, it came to him where he had put the key, and then all was well. Prof. James\* relates the case of a young woman who had been writing automatically but was later sitting with the pencil in her hand trying to recall, at his request, the name of a certain person whom she had once met. But she could re-

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\*"Anchors of the Soul," by Brooke Herford.

\*"Principles of Psychology," by Prof. James.

member only the first syllable. While struggling to recall the remainder of the name, her hand, without her knowledge and without the objective mind taking note of it, wrote out the other two syllables.

Even more suggestive is a series of incidents related by such eminent authorities as Prof. James, Fredrick Meyers, Dr.

**The Subconscious Mind may Assume Control.** Prince and Dr. Boris Sidis, which seem to show that at times, and under certain conditions, the sub-

conscious mind may rise to the surface and temporarily, or even permanently, assume control. Typical of these cases is that of a young woman named Reynolds. The incident occurred during the early part of the nineteenth century. One morning the young girl was found in a deep sleep from which it was impossible to awaken her. Some twenty hours later she awoke almost as a new born babe. Memory had vanished, and with it all knowledge acquired by experience and education. Parents, brothers, sisters and friends were unrecognized. It was observed also that she had undergone a marked change of temper. Formerly she had been melancholy, dull and

taciturn; but now she was cheerful, alert and social. And thus she continued for the space of five weeks, when another sleep occurred and she awoke as her former self, without any memory of the events of the intervening period. A few weeks more and she relapsed into her former condition. Thus for the space of fifteen years she alternated between these two states, and then for twenty-five years her secondary self assumed control and continued to the day of her death.

It is upon a great array of facts, such as these, that the theory of the subconscious mind is based. Reasoning from this data and taking

James' and  
Meyers' Defini-  
tion of Sub-con-  
scious Mind.

account of the whole phe-  
nomena of dreams, visions,  
trances, night mare and  
somnambulism, and tak-  
ing account also of the

phenomena of hypnotism, Prof. James defines the subconscious mind as a split-off, limited and buried, but a fully active self. Fredrick Meyers, who, because of his contribution to the understanding of this subject, has placed the whole world under obligation, defines the subconscious mind as the mentality that operates beneath the threshold of normal consciousness.

He declares that it includes the thoughts, sensations, and emotions which may be strong, definite and independent, but which seldom merge into that objective stream of consciousness with which we are wont to identify ourselves.

And little perhaps as we suspect it the average person is influenced  
**Influence of the** far more powerfully by  
**Subconscious.** his subconscious mind  
than by his conscious mental processes.

What is the relation of this subconscious mentality to character? This question opens up a great field for inquiry. In the light of modern psychological research a new and deeper meaning must be attributed to the old Scripture affirmation that, "as a man thinketh in his heart so is he."\*

There is reason to suspect that the impulse to many a criminal act, and to many an act of shame and wrong is directly traceable to the influence of the subconscious mind. Many a man who fails in his integrity and honor is quite as much surprised at his downfall as are those who knew him. Why did he do it? For the life of him he cannot comprehend why he

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\*Proverbs 23:7.



did it. He did it apparently without deliberate intention, acting wholly contrary to his conscious desire and purpose.

**Relation to  
Character.**

It seems hardly too sweeping to assert that there are very few who have not at some time committed an act which in their better moments filled them with shame and wonderment. In great self-reproach at some act of folly, many a man has cried out, "What could I have been thinking of? What demon possessed me to do such a thing?" The answer is, "As a man thinketh in his heart so is he. As the subconscious mind is so the outer life tends to become."

And what is the relation of this unconscious mentality to health and happiness? The question opens up another great field for inquiry.

**Relation to  
Health and  
Happiness.**

The most eminent investigators in the subconscious sphere, men like Burnheim, Forel, DuBois and Bramwell, bear convincing testimony to the power of the subconscious mind to produce important changes in the physical functions. Its action in this respect is perhaps far more profound and universal than that of the conscious mental processes. An idea, an impres-



sion, an attitude, while wholly internal and unconscious, is capable of effecting, through the nervous system, the whole physical organism. The state of health possessed by each individual is probably more closely related than is readily understood to his characteristic subconscious processes. Indeed, it seems likely that even one's appearance and lineament are closely related to this subconscious mentality. Passing along the crowded street one beholds many different types of expression. One face bespeaks fear, another cunning, another hatred, another sweetness and gentleness. Only a few alterations and one face becomes fox-like, another wolfish, another like the lion or the ape. Heredity has, no doubt had something to do in bringing this about, but more potent still is the activity of the subconscious mind. Says Olson,\* "If one should grow up from infancy cheerful, and full of hope and trust for the future, think you that he would develop a countenance that bespeaks fear, or anger, or distrust, or hatred? Such a thing would be contrary to nature."

It becomes obvious, therefore, that one of our greatest problems is the reclamation of this

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\*"Mind Power and Privileges," Olson.

inner hidden realm. Can the subconscious mind be re-educated and re-made? As it exists in each individual today it is controlled largely by two different factors.

**Problem**

**Presented.**

One of these is a residuum of animalism which has come down from the by-gone ages when man was little more than an animal struggling toward humanity. A good deal of the animal instinct of that far-off time has been passed on to those who live today. Not a little of what we call human nature is only a thin veneer that covers up a pure animal within. And this in part explains the emergence of many a dark impulse that comes suddenly to men tending to degrade them and to drag them into criminality and shame.

And another factor of the subconscious mind is a kind of residuum of past states engendered by our conscious mental processes.

**Conscious Thinking a Factor.**

Every day during our past life we have had many hours of conscious thinking. Thoughts of every conceivable sort have been permitted to come and go. Mental pictures of many kinds have been drawn and the mind has been permitted to dwell upon them.

When they were dismissed they were supposed to vanish; but in reality no mental picture or thought formation has ever really vanished. An impression was left on the delicate fiber of the life within, like the picture on a photographer's plate. It is no reflection upon the average man to say that he is utterly reckless and leaves himself wholly unguarded at this point. The mental creations that he permits himself are many times of such a character that he would upon no account permit others to view them; and when they are dismissed he supposes that to be the end of them. But it is not; the impression is left. Our subconscious mind, as we find it today, is a kind of residuum of these past mental states and creations.

The subjective mind, declares Hudson,\* receives its character and education largely from the objective mind; and in this statement he is in agreement with the most of the writers in this field, whose opinion is of weight. If this is true, it follows that the subconscious can be reclaimed; it can be re-educated and made the agent of truth, and beauty, and health, and happiness. Says one writer,\* "If the supernal aim is receptivity to the Universal spirit of

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\*"Law of Psychic Phenomena," Hudson.

\*"Studies in the Thought World," Henry Wood.

Wholeness, it has a positive transforming influence. The intellect, will and memory, and even the physical organism, will gradually articulate the pent-up forces of the inner realm, and thus the word is made flesh by coming into ultimatum and visibility."

VII  
THE LAW OF SUGGESTION

The soul is form and doth the body make.

Edmond Spencer.

Happy is the man that findeth wisdom, for the  
merchandise of it is better than silver, and the gain  
of it than pure gold.

Book of Proverbs.

## CHAPTER VII.

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### THE LAW OF SUGGESTION.

It has not been until within very recent years that we have heard much about suggestion. And yet without doubt it represents a great law of mind which plays a most active and important part in human life. It is a law that has always been operative. It is as old as human nature. In the early dawn of History we find the Egyptians and their contemporaries making use of suggestion in various ways. From inscriptions now in existence it has been ascertained that at least five hundred years before the Christian era suggestion was freely used in connection with the rites of Aesculapius and other heathen cults; and many cures, which at the time were thought to be miraculous, were thereby wrought. The patient was first required to cleanse himself with water from a

**Suggestion Used  
Among the  
Ancients.**

sacred well and to bring a sacrifice, and then curious ceremonies of a religious kind were formed by the officiating priest. The patient probably by the use of hypnotic suggestion was caused to fall into a deep sleep, during which the God was supposed to appear and to minister to the patient's ailment. By means of this treatment, that amounted simply to suggestion, great hosts of sufferers, in that far-off time, were relieved; and all through the centuries suggestion in one form or another has been used. As a result of the scientific investigations of recent years, suggestion, as a therapeutic force or device, has become better understood and is more rationally and effectively used.

No matter where we go or what our surroundings may be, the influence of suggestion cannot be escaped. We  
**Universality of Suggestive Influence.** never know what day or hour may bring a suggestion that will modify and even change the entire course of life. About a score of years ago, having just returned from my first year at college to my native place, I passed one day by the home of the village minister, who came forth with greetings, at the same time stating that arrangements had been



made for me to conduct a religious service on the coming Sabbath. In a quiet, earnest way, he suggested that it would be a good thing for me to present an application to the Church authorities for a license to preach. He said the Church needed young men who would prepare themselves for her ministry, and that in his judgment I ought to consider this need. He said that, in fact, he desired to present my application for the license to a Church meeting the very next week. Until this time I had never conducted a religious service, and had never even thought of choosing the ministry as a life work. My ambition had been to be a soldier, and certain friends were even then engaged to secure for me an appointment to the Government Military Academy at West Point. However, at the suggestion of this pastor, some new force awoke, a new ideal was released and the course of life from that hour was permanently changed. The incident is typical. The experience of the average person abounds with incidents illustrating the power of suggestion to awaken the hidden forces of the soul, to arouse new ambitions and to strongly determine choices, so that the whole course of life becomes changed.

The psychological principle upon which suggestion rests is usually spoken of as "dissociation." One writer defines it as a mental re-

**Philosophy of  
Suggestion.**

action in which an idea usually connected with a perception becomes so intense and narrow, and the mind becomes so filled with one idea that this ideal loses its ordinary associations, breaks violently through the common restrictions and releases cerebral powers which have hitherto been dormant and inactive. For all practical purposes it will be sufficient to think of suggestion as the projection of an idea into the mind in such a manner and with such intensity that it has power not only to influence the conscious mental processes but to reach down into the deeper mental strata and release the subconscious powers.

That this power which is exerted through suggestion is clothed in more or less of mystery, is doubtless true. But this does not mean that there is anything about it that is morbid or unnatural. Says Prof. James,—\* "It not infrequently happens that our insight into causes fails, and we are able to note results only in general terms." Suggestion represents a great

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\*"The Energies of Men," by William James.

law of mind, and, like every law of God's world, it is to be carefully and patiently studied and deliberately and unselfishly used. Just why it is that certain ideas projected into the mind awaken the sentiment of love, or the feeling of anger, or the sense of cupidity, who can say? And why it is that certain ideas awaken a sense of loyalty or courage, or arouse a capacity for endurance, or suffering which, apart from those ideas, are never witnessed, who can say? Where is the psychologist who can satisfactorily explain these phenomena? One of the most impressive things of history and of life is the way certain ideas, like that of home, or church, or country, or liberty, or science or religion, or truth, are able to grip the soul and to release energies in men which for months and years have neither been active nor given evidence even of existence. Ideas are keys which, under God, unlock the hidden energies. We know that this is so, but in the present stage of our knowledge, it cannot be said exactly why it is so.

Nor can it be explained why the same ideas are not equally efficacious in unlocking the energies of all people. Why an idea that to one is all alive and charged with power to in-

fluence and to energize his whole nature is to another dead and powerless, who can say? It no doubt depends more upon the person into whose mind it has been projected than it does upon the idea itself. But however this may be, the experience of man everywhere bears witness to the fact that human nature is profoundly effected by ideas. They are like keys which unlock a hidden storehouse. "A concept that once grips the soul acts as a challenge to the will, and the result many times is a great enlargement of power." The whole phenomena of conversion are an illustration of this truth. The Pauls, the Augustines, the Luthers, the Moodys and all the rest bear witness to the power of an idea dropped into the mind, to grip the soul, to challenge the will and to release new life-giving power.

It may therefore be said that, since suggestion is able thus to unlock hidden energies,

**Gains from Use** it is manifestly a force to  
**of Suggestion.** be studied and to be used.

The important consideration is whether we are prepared to take advantage of this law and to use it for worthy and beneficent ends. The responsibility of those whose work it is to influence other and weaker

souls, whether as parent, as teacher, as pastor, as physician, as nurse or as friend, is very great; and suggestion offers a method of unmeasured value for the purpose of instilling influences and ideas of a nature calculated to invigorate, to energize, to reinforce, to upbuild, to vitalize and to make free.

The anxious parent or teacher often worries, grieves, fears, scolds and raves in efforts to control a fault or to effect a reform in the child, but without success.

**Value of Suggestion in Moral Training of the Young.**

The trouble is that threats and punishments are very likely to awaken resentment and to stir up opposition so that the fault which it is desired to correct is only aggravated. It is much better to drop suggestions into the mind as seed is dropped into the soil, and to leave it to the mind and soul to appropriate it and to be transformed by it. There is upon record the case of a boy who was afflicted with a mania for throwing stones.\* He threw them at windows, carriages, trains and people. And it was manifestly a hereditary trait. One of his parents when

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\*"Hypnotism in Mental and Moral Culture," by Quackenbos

of the same age had been characterized by the same trait. The boy had been coaxed, and bribed, and beaten, in order to correct his fault, but to no avail. Finally through the application of suggestive treatment the difficulty was easily solved. Many children are abnormally disobedient, troublesome and destructive. The ordinary methods of discipline do not seem to help them much. Harsh treatment awakens resentment and makes them all the worse. The possibilities of suggestion, in dealing with such natures, are now known to be very great.

Because it unlocks the hidden storehouse of power, suggestion is also a therapeutic force. The powers of mind over body have been fully dealt with in a previous chapter. The point here to be noticed is that through suggestion the mind powers are released. Nervous troubles of many kinds, the insomnias, hysterical pains, phobias, hallucinations, manias, great and harmful exhaltations, and equally great and harmful depressions, intense irritability, profound weakness, morbid feelings, and perversions that are characteristic of nervous maladies are most readily and effectively treated in

**Therepeutic  
Value of Suggest-  
tion.**

this way. Troubles of this kind are largely psychic and moral in character and hence must be treated in psychic and moral ways. In many forms of organic difficulty the value of suggestion as a subsidiary force is not to be despised. By some of the foremost physicians of our time suggestion is employed for checking pain, for soothing fears, for controlling coughs, for inducing sleep, and for numerous other purposes. In many of the most difficult and critical illnesses suggestion is used to inspire that confidence and faith which is the most powerful re-inforcement of the physician's skill. Even as an adjunct to surgery suggestion has a value that is certain to be more fully recognized. By means of it the patient's natural apprehensions are allayed, confidence is strengthened, nervous shock is averted, and surgical methods are robbed of many risks.

It has been maintained by some writers that  
**Hypnotic Suggestion.** to be effective, hypnotism must be employed and the suggestion must be given while the patient is in the hypnotic state. But by the more recent writers this idea is no longer urged. It is no doubt true that hypnotism has, and will continue to have, a place and a use.



But, contrary to what is often supposed, there is no curative or restorative value in hypnotism as such. The hypnotic state is simply a form of absent mindedness brought on by suggestion. In this absent minded condition the subconscious is dissociated from the conscious and thus becomes more easily reached. But the idea that suggestion, in order to be affective, must be given while the patient is in a hypnotic state is being emphasized less and less. Scientific men with whom the method of hypnotism once found favor have in many instances discontinued it, and more and more its use is restricted to a smaller field.

It has been discovered that the vast majority of persons are suggestable while in their waking state. The average person, while in

**Suggestion in the** full possession of his fac-  
**Waking State.** ulties and powers, can be  
reached by suggestion. The

essential conditions are that the patient should relax, putting his mind into a receptive frame devoid of resistance, and that the suggestion should be of such a character as will not offend the patient's mental and moral convictions. Reason is given us of God to guard the life from outside interference; and suggestion



in order to be effective, must respect the individual reason and moral sensibility and accord with their demands.

Another condition that is favorable for suggestion is the state of natural sleep. Children especially can be reached by suggestions of this

**Suggestion in the  
State of Natural  
Sleep.**

kind, and ideas can be instilled that assuage fear, relieve weaknesses, and correct moral difficulties of many kinds. Take for example that great fear of childhood, the dark. Thousands of mature people can never forget the abject and paralyzing fear that, as children, they were accustomed to feel when left alone in the dark. Experiments already made are sufficient to warrant the statement that, ordinarily this difficulty can be overcome by the parent who will sit quietly by the sleeping child, and, with low strong and helpful assurance, impart the suggestions that the darkness is not to be feared; that there is nothing in it to harm; that God has given it to us to insure rest, that we may grow strong for work and play. Children must learn that the darkness is a friend, and not a foe.

And simple persuasion is a method of sug-

gestion that needs to be taken into account. Dr. DuBois\* declares that the best suggestive

**The Method of** method is that of reasoning or persuasion. It is  
**Persuasion.** what he calls the method

of education. The patient is taught what he has, what he has not and what he thinks he has. He is told what he can do, what he cannot do, and what he thinks he cannot do. Coming thus to understanding his symptoms and condition and being led to a full belief in the possibilities of his belief, the patient advances easily and readily along the path of recovery.

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\*"The Psychic Treatment of Nervous Disorders,"  
Paul DuBois.

VIII  
THE LAW OF AUTO-SUGGESTION

My son, in thy sickness be not negligent;  
But pray unto the Lord and He shall heal thee.  
Put away wrong doing, and order thy hands aright.  
And cleanse thy heart from all manner of sin.

Sirach.

Why art thou cast down, O my soul?  
And why art thou disquieted within me?  
Hope thou in God, for I shall yet praise Him  
For the help of His countenance.

Psalms.

## CHAPTER VIII.

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### THE LAW OF AUTO-SUGGESTION.

Auto-suggestion is simply self-suggestion. It has been defined as the "narrowing of the field of consciousness to one idea, by holding a given thought in the mental focus, to the exclusion of all other thoughts." It has been declared in a recent criticism that self-suggestion is impossible. The criticism is made upon the ground that an idea cannot be created out of nothing by the sheer force of will; that the mind must be given material to work upon. The criticism is misplaced because the creation of an idea out of nothing is not what is meant by the term. Conceding that the mind is not thus able to create an idea, it at least has the power to seize upon an idea, to repeat it, and to emphasize it until it controls the conscious thinking and reaches down into the subconscious so as to create a new habit. That is

what auto-suggestion is commonly understood to mean.

The exact physical and psychical processes that are covered by the term it is not possible to confidently affirm. Here also it is true that

**Processes Not Understood.** results only can be positively and accurately described. Some investi-

gators have endeavored to locate the subconscious mind in the lower brain centers, and the conscious mind in the larger brain. They have sought to show that these lower centers are capable of exhibiting memory and instinct, and of producing certain actions independently of the brain proper. The experiments of Foster\* with birds showed that, when the cerebrum was removed, the bird was capable of certain movements of an apparently spontaneous kind; and his experiments with frogs seemed to show that, when the cerebrum was removed, the frog would burrow in the ground at the approach of cold weather, was able to catch flies when they came about, and to perform a few other actions of an apparently spontaneous nature. With these and similar experiments in mind it has been assumed that

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\*"Mind Power and Privileges," Olson.

the subconscious mind acts through the lower centers, and that it controls all the functions, conditions and sensations of the body; that it is not capable of inductive reasoning; that it must receive its training from the objective mind; and that it is always amenable to suggestion from the objective mind. History and experience abound with evidence showing that at least something of that sort is true; and they emphasize the importance of a better understanding of auto-suggestion as a law of mind, which, when rightly used, is capable of working untold good, and, when wrongly used, is capable of producing great harm.

To be convinced of the reality of the power that is exerted through auto-suggestion we

**Power of Auto-Suggestion Illustrated.**

have but to consider the significance of such a fact as that which is represented by the various cases of stigmata, which have occurred all through history. The first case of this kind upon record is that of St. Frances of Assisi, who on the fifteenth of September, in the year twelve hundred and twenty-four, was in his cell in Mt. Alerno, where, with all the force of his passionate nature, and with deep conviction that

characterized the Roman Catholic saint of the Middle Ages, he was meditating upon the cross and passion of Jesus. His was a life given up to devotion, and he had probably given many hours to such meditation. The record says that, as he thought of Christ's wounds, five scars appeared upon his own person corresponding to the wounds of Jesus. So veritable were they that, at times, they emitted blood. There have been about a hundred other well-authenticated cases of this kind, the most notable among which was that of the nun Veronica Guilanina, an Italian lady, who in the year 1696 is said to have drawn upon a piece of paper an image which she declared had been inscribed upon her heart. It represented the cross of Christ which, she steadily maintained, had been stamped upon her heart. After her death, in 1727, a post-mortem, performed by Prof. Gentle and Dr. Bordega, two eminent doctors of the time, revealed the fact that it was even as she had declared. At that time these occurrences were hailed as miracles; and to the people of that age they were miracles in the sense of representing the remarkable action of a law that was not then understood. But



with our present knowledge of the subconscious mind, and how it controls the physical functions, conditions and sensations of the body, it is scarcely necessary for us to seek a further explanation. It may be presumed that all these persons were of a highly sensitive, nervous organization, and that they were especially suggestable, made all the more so by the common mental attitude of the time, and the general belief in miraculous occurrences. The habit of constant reflection upon the crucifixion of Christ, which they kept in all its lurid colors before the mind, emphasizing and describing it to themselves from time to time, was sufficient to produce the effects described.

It is unquestionably true that auto-suggestion represents a great power, and it is but the

**Part of Wisdom  
to Consider how  
Auto-Suggestion  
Works.**

part of wisdom to inquire how that power works and how it can be used for rational and wholesome ends. It seems perfectly clear, for one thing, that morbid auto-suggestion is responsible for a good percentage of human ailments, and the chronic weakness and inefficiency of a great many otherwise worthy people.

There seems to be such a thing as auto-suggested fright. A recent English publication has reported this startling case.\*

**Effects of Morbid  
Auto-Suggestion.**

A certain woman suffering from toothache, in order to relieve the pain took into her mouth a solution of carbolic acid, a small part of which she accidentally swallowed. Frightened even to the point of terror she summoned a physician and implored him to save her life; but, before anything effectual could be done, she died. The autopsy revealed the fact that the solution of carbolic acid was only a weak one, and that a much larger quantity might have been taken without in itself producing serious harm. The examining doctors diagnosed the case as death by auto-suggested fright. Several well-authenticated instances of this kind make it clear that the possibility of injury through morbid auto-suggestion is very great. It seems likely that no inconsiderable amount of chronic illness is produced in this way. Slight pains will frequently dart through the body of the strongest persons, but the normal mind does not think long of them. Sometimes there is a gastric trouble, or a slight pain

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\*Cited in a recent article by Dr. Samuel McComb.

about the heart, or transient neuralgic pains; but the normal man, confident in his health, keeps right on. Not so with the person of morbidly disposed mind. To such a one each slight pain about the heart is a symptom of heart disease, and an insignificant gastric trouble is a sure token of tumor or cancer. Every pain and ache awakes morbid fear, which is apt to set up a functional disturbance and which in turn, may ultimate in serious disease. This tendency, to morbid auto-suggestion is greatly exaggerated by the unfortunate habit, so common among people, of talking about their ailments and describing their symptoms whenever they can find a sympathetic listener. A few efforts to recall some affliction and to picture it to others or to one's self, and a process of auto-suggestion begins that may soon become automatic, resulting at last in a chronic ailment.

If we would only learn to stop talking about disease, and cease picturing it to ourselves, and would, on the contrary, fill the mind with thoughts of health, we would tap a source of far-reaching good. The story is told of a small boy who found his way unobserved into the room of a man who was very ill. Wishing

to show his sympathy he approached the bed where the sick man lay, saying, "You look very bad. My grandma Harm that comes from Dwelling up-on Disease. looked like that, and she died. Well I've stayed long enough. Good-bye!

I must go now." Many grown-up people are very much like this child. Wishing to express their sympathy for a sick one they make the sole topic of conversation the sick person's ailment of their own. The invariable result is not only harm to the patient, but likewise harm to themselves.

We need not hesitate to say that, if auto-suggestion can work harm it is evident that it can also achieve good. This much at least will

commend itself to the Good effects of thinking mind, that the Wholesome Auto-Suggestion. evil that morbid auto-suggestion is able to do,

wholesome auto-suggestion can undo. If mischievous ideas can set in action the automatism of the brain, and thus create an unwholesome state, it follows that good ideas in the form of opposing auto-suggestions can neutralize the first, and thereby dissipate the resultant nervous and mental ills.

As a force for the prevention of disease an even greater value of auto-suggestion is seen. If a man will stand erect, and make himself

**A Force to Ward off Disease.** right with God as far as he knows how; if he will say to himself, in God's

name, "Let there be health," and will keep on saying it and, at the same time, act as if he meant it, until it becomes a habit with him to expect health, the suggestion will work wonders for him in the way of producing health. He will not thereby become invincible, because no man is omnipotent; but he will set into operation one of the greatest health-preserving forces in the world.

As a force for the correction of moral weakness in ourselves, irritability of temper which is a constant drain upon the health as well as

**A Force to Correct Moral Faults.** upon the character, lack of self-confidence, besetting self-consciousness, the ten-

dency to discouragement, vicious habits, evil thought, and other moral maladies of a similar kind, the value of auto-suggestion is very great. Many a man is in bondage to some unworthy feeling, to some dark prejudice, or to some abnormal mental habit, and the result is that

life is circumscribed and weakened and made ineffective. But every thinking person knows that life-long habits have been overcome, moral wounds have been cured, and in numberless instances the whole weakened nature has been quickened into new life. In bringing such results to pass auto-suggestion affords a method of undoubted worth.

The whole secret of successful auto-suggestion is to fill the mind with the idea and the enthusiastic hope of the thing that is desired,

**Secret of Successful Auto-Suggestion.**

is needed, is right for us to seek and is wise to have.

If one is suffering from a chronic weakness he should

fill the mind with the thought and the hope of health and strength. It may not cure the ailment, since its very nature makes it incurable; but the auto-suggestion cannot harm, and the chances are that it will greatly help. If the wear and tear of living have taken hold of the nerves, it is possible to send thoughts of health and rest into the deeper strata of our natures with such energy, after a little training, as to cause the subconscious mind readily to respond to helpful suggestions from the objective mind, waking its calm, strong, resourcefulness and

bringing into effective play remedial results. It is not meant of course that mere parrot-like repetitions of certain ideas can prove a panacea for all our ills. One who has grasped only this idea from the foregoing remarks will not be long in getting undeceived. The subconscious mind must be re-educated and reclaimed; and education is always a slow process.

The quiescent state preceeding sleep is perhaps the most favorable time for the giving of commands and the imparting of encourage-

**Quiescent State  
before Sleep  
Favorable to  
Auto-Suggestion.**

ment to the subconscious self. "Think it all out," says one writer,\* "the kind of person you would like to become; and when the spell of sleep begins to make itself felt, project that thought into the deeper self which is so shortly to be intrusted with the watch-care of your destiny. Repeat the experiment each night, and each new day will bring reward."

A splendid practice for one who is vexed with nervous trouble, is worried into illness over some hard problem, or is afflicted with some besetting weakness, is to retire each day, at a given time, to a quiet place, there to relax and

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\*Robert McDonald.



to give one's self up to the thought of health and strength. A few minutes each day of such meditation and such thought-training will yield

**Retirement for  
Meditation and  
Thought-  
Training.**

surprising results. After a few such experiences helpful suggestion becomes an ever-present thought companion. The busy hours of the day are not sufficient to obliterate it, and gradually it becomes a force to awaken the nature and to shape the life for better things.

One of the most beautiful forms of auto-suggestion is found in prayer. Auto-suggestion is not, of course, the whole of prayer, and

**Prayer as Auto-  
Suggestion.**

yet, all the prayer that is sent up to God tends also to become an auto-suggestion projecting confidence into the deeper strata of the mind and thus releasing the subconscious powers. "Pray without ceasing," commands the New Testament, and that precept when obeyed not only helps to make us one with God, but serves to inspire us with faith and hope.



IX  
THE HEALING MINISTRY  
OF JESUS

"We can to some extent judge of what we do not know, by what we do know. And we have in this matter one certainty to start with. That is the impression made by Jesus upon His disciples and upon their successors through all the following ages."

J. Brierle.

"They brought to Him all that were sick and them that were possessed of demons, and He healed many that were sick of diverse diseases and cast out many demons."

Gospel of Mark.

## CHAPTER IX.

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### THE HEALING MINISTRY OF JESUS.

A conspicuous and interesting feature of the record of Jesus is the portion of the narrative that deals with his healing ministry. One

**Record of  
Christ's Healing  
work.** statement affirms that they brought to him all that were sick and them that

were possessed of demons, and he healed many that were sick of divers diseases and cast out many demons. Another statement affirms that a great multitude from Galilee followed, and from Judea, and from Jerusalem, and from Idumea, and beyond Jordan, and about Tyre and Sidon, for he had healed many, in so much that as many as had plagues, pressed upon him that they might touch him. And, according to the record, Jesus himself conceived of his mission as that of physician to both soul and body. To the Pharisees he said,—“They that are whole have

no need of a physician, but they that are sick." And to Herod he sent the message, "Behold I cast out devils and do cures."

The presence of this element in the New Testament has from the earliest times excited grave skepticism in the minds of some. Hume's

**Skepticism** famous argument against  
**Awakened by** the credibility of the whole  
**the Record.** miraculous element of the

Gospels upon the ground that we have no experience of the breaking of natural laws, but that we have every experience of the credulity and liability to error of human narrators of such occurrences, and Strauss' elaborate doctrine of the myth and its application to the New Testament, threatened for the time to discredit the entire record of Jesus. But in more recent times the conviction has steadily been gaining ground, until it may be said to be the judgment of the best scholarship today that the New Testament narratives, in the main, especially those in the first three gospels, represent a faithful picture of the teachings and doings of Jesus.

It is true that scholarship admits the presence of a mythical strain. The fact cannot be

ignored that the earliest of the narratives is separated by at least a generation from the occurrence it narrates, and

**Presence of a  
Mythical Strain.**

many convincing examples have been adduced from history which suffice to show that, amongst simple peoples, a plain narrative has in a few decades blossomed into a miracle story. It is especially true, as one writer has pointed out, that miracles grow apace in the East and a few years suffice to mature them. But, in the words of Harnack, the unique character of the gospels is universally recognized by criticism to-day. And that they represent in the main a first hand tradition is reasonably certain. The account of his healing ministry especially is so interwoven with the most probable incidents of his life, and so supported by his authentic words, and so sustained by evidence of every sort that it simply cannot be eliminated without doing violence to the entire record. And with the new point of view that has been gained by the psychologic research of recent years it may be said that the motive for doing so has largely ceased to exist.

What first of all was the nature of the cures that Jesus wrought? It would seem from a

hasty examination of the record that he treated successfully not only the common functional types of disease, such as

**Nature of** in all generations have  
**His Cures.** readily yielded to psychic treatment, but also the more acute and serious organic forms. Specific mention is made of at least a dozen different ailments, such as leprosy, blindness, paralysis, demoniac possession, hemorrhage, fever, dropsy, deafness, dumbness, impotency, a withered hand and a wounded ear. And to these must be added three cases of death which is reputed to have overcome.

From the standpoint of scientifically accredited knowledge it must be recognized that, notwithstanding the specific character of the record, there is room for

**The Standpoint** much doubt in regard to  
**of Evidence.** the nature of the cures that were wrought by Jesus. The truth is that the diseases which are specified represent only a popular, and not a scientific diagnosis. What for example was the nature of the leprosy which he is reported to have cured? Was it the malignant type, which, in view of medical science today is incurable? Or was it simply

one of the many forms of skin disease which are instanced by the Old Testament, some of which at least may have been due to purely nervous causes? The record does not say, and there is available no other source of information. And what was the nature of the blindness, and deafness, and dumbness, and fever which he is reported to have cured? Were they serious organic difficulties, or were they merely the hysteric and nervous types, such as those which are not infrequently encountered today? Again the record does not specify. It is probably true, as a recent writer\* has pointed out, that even in the reported cases of restoration from the dead, there is far less ground for certainty than is commonly supposed. In at least two out of three instances recorded in the narratives, Jesus is said to have distinctly pronounced the death to be sleep. It is true that they "laughed him to scorn" when he said it; but the very fact that in two cases he said they were asleep is at least sufficient justification for raising the question whether, by reason of his insight, he was not able to appreciate a distinction between actual dissolution and apparent death, which was of the nature of coma or

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\*"The Psychology of Jesus," by Hitchcock.

suspended animation, and which would doubtless have resulted in death had not the subject been delivered from it. In view of all the facts about the record, and the mental character of the witnesses through whom these instances of re-animation have come to us, it seems not improbable that they may have had some such an origin.

And some allowance must also be made in estimating the cures which Jesus is reported to have made, for the presence of a legendary ele-

**Allowance to be  
made for the  
Legendary Part.**

ment. It is now quite generally recognized, by those who are qualified to judge, that the story of the impotent man, in John's narrative, is of a purely legendary character. In the latest revision of the New Testament the story is put in brackets, and the margin calls attention to the fact that it is not recognized by the oldest manuscripts. And it is not unlikely that the incident of the wounded ear, reported by the same author, will ultimately have to be assigned to the same category? Just how much must be deducted from the record on account of this element, cannot in our present state of knowledge be



determined, nor is it now necessary that it should be.

But manifestly it is not simply upon the basis of evidence that the record of Christ's healing work is to be judged. While it is main-

**Standpoint of** ly a question of evidence,  
**His Personality.** it is partly also a question of personality. "Scientific

research," says Mr. Brierlie,\* "in enormously widening the reign of law has at the same time opened to us vast and hitherto unperceived possibilities of personality." Get the quality of personality high enough and there is nothing that we may not expect from it. Outer nature is but the expression of it. Apart from thought the very existence of matter cannot be conceived of. While the conception of miracle as the "breaking of natural laws" is now discredited, it is by no means incredible that a personality of the quality of Jesus by reason of greater discernment and a greater mastery of nature's laws, may have been able to produce effects in the most natural ways that men at large have not yet come to understand.

Says Dr. Richard C. Cabot, "The power to call out unused energies depends upon knowl-

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\*"Our City of God," Brierlie.

edge. There is nothing self-contradictory in the cure of organic troubles by psychic and moral means. So far the facts of ordinary ex-

**Creative  
Assertion.**

perience seem to show that they are not so cured."

But that does not prove that one of the Master's quality could not have produced such cures, or that men at large by reason of a higher development of personality, shall not be able eventually to produce them. "Given a personality like that of Jesus, and unusual mental and moral qualities are assured. Given a ministry like that of Jesus, and unusual things are sure to happen." We must calculate the intensity of a force by its effects; and if we try in this way to measure the quality of Jesus, we are at a loss to put a limit to it. As someone has put it, "If the Gospel narratives are exaggerations, we have to account for the feeling that produced the exaggeration and compelled these people to speak in superlatives."

But while for the present this question of the nature of the cures that were wrought by Christ must be left open, and we must be careful to guard ourselves from dogmatic assertion, there are other aspects of Christ's healing work which are less obscure and of which

therefore it is possible to speak with greater confidence. It is evident for one thing that the healing ministry of Jesus reveals as nothing

**Other Aspects  
of His  
Healing Work.**

else has ever done the intimate connection that exists between disease and moral fault. "Medical science," says Matthew Arnold, "has never gaged, never perhaps enough set itself to gage, the intimate connection between moral fault and disease." But the healing work of Jesus reveals, as nothing else has ever done, that there is such a connection. It was not that he shared the common notion of his time, that every disease is the indication and proof of some particular sin. But nevertheless his attitude toward disease makes it clear that he thought of it as somehow related to moral fault, and as having its deepest root in moral springs. Christ saw clearly, what most of us are only now beginning to appreciate, that a wrong conception of God and of his relation to man may so depress the soul as to interfere with the entire mechanism of the body and prepare the way for every sort of bodily disturbance; that selfishness, making an undue demand upon us, leads to worry, and that worry is at the back

of many ailments. He saw also that the pressure of some evil upon the conscience, unconfessed and unforgiven, may create an inner state that not only brings misery but brings moral weakness and the loss of mental energy and physical power.

Accordingly, what Christ in his treatment of disease aimed in particular to do was to awaken the moral nature of the subject and to lead him into a normal and wholesome attitude toward God, toward himself and toward his fellows. There were those evidently who went to him with a belief that he was a dealer in magic, and that, by a simple wave of the hand or some mysterious word, a marvelous cure would follow. But what Christ said and did were not of the nature of magic. The healing force was in the sufferer himself, planted there by man's Creator, as the power to burn inheres in fire and as the power to quench inheres in water. And what Christ tried to do was to evoke an attitude that would release this power and give it a chance to work. It is no disparagement of his healing power to say that he used the suggestive method, and that by every word, and

**His Particular  
Aim in the Treat-  
ment of Disease.**

look, and gesture, and by bringing the whole force of his personality to bear upon the sufferer, he endeavored to awaken his nature, to dispel his delusion and to bring him to a normal condition. Whatever one's conception of the nature of Jesus, it must be recognized, upon the basis of the New Testament itself, that in "all things he was made like unto his brethren." It is therefore no disparagement to say that in treating disease he used such methods as are open to all men, although we may well believe that he used them more perfectly than others as yet have been able to do.

The attitude which Christ sought to evoke is indicated in the record by the word "pistis," rendered "faith" in our version, but possessing a larger meaning than our word faith implies. Attitude which He tried to Evoke.

Wherever there is a detailed account of a work of healing there was the presence of this attitude. To many who besought his help he said, "According to your faith be it unto you." And to others he said when the cure had been wrought, "Thy faith hath made thee whole." And it is explicitly stated that when this attitude was wanting he could do no mighty work. It is

true that in a few instances he is reputed to have wrought a cure in the patient's absence; but in such instances there was always a striking exhibition of faith upon the part of the patient's friend who came to Jesus, and it may be presumed that the faith which was manifested by the sick person's friends was that of the invalid also.

In Fogazzaro's *Saint*\* the author puts the following words into the mouth of his hero, Benedetto. He is speaking to an excited throng about the healing of a young girl which has just taken place. "You exalt me because you are blind. If the girl is healed I have not healed her, but her faith has made her whole. This power of faith which has caused her to rise up and walk is in God's world everywhere and always like the power of terror which causes us to tremble and bow down. It is a power in the soul like the powers which are in water and fire. Therefore if the girl is healed it is because God has put this great power into His world. Praise God for it and not me. And now listen, you offend God by believing his strength and bounty to be greater in miracles. His strength and bounty are every-

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\*"The Saint," Fogazzaro.

where, and always infinite. It is difficult to understand how faith can heal, but it is impossible to understand how this flower can grow. God would be no less powerful, no less good if this girl had not been healed. It is well to pray for health, but pray still more fervently to understand this great thing of which I have just told you. Pray to adore God's will when it gives you death, as when it gives you life. Have faith and you will be healed without the earthly physician. But remember that your faith can be used to better purpose according to the will of God. Are you perfectly healthy in your souls? No, you are not, and what can it profit you that the skin be whole if the wine is spoiled? You love yourselves and your families better than truth, better than justice, better than divine law."

And so Peter, also, when the lame man who lay at the temple gate was healed and the multitude ran together in amazement, said to them,

**Acts of the  
Apostles.**

"Why marvel ye at this man or fasten your eyes upon us as though by our own power or godliness we had made him walk. His faith has made him whole." And so the Master declared to the people of his time, "Thy



faith hath made thee whole.” Because of his deep insight Jesus recognized the presence of this power, and as no other has ever done he was able to lay hold of it and use it. He did not claim that it was his own; he said it was of God, and gave God the glory. And this power did not leave the world with the disappearance of Jesus and his immediate apostles. It is still present for us to discover and to use. *Slowly, but surely, we are learning the secret of using it.*



X

THE SECRET OF THE SOUL

God hath ordained that, like Paul's, every human body shall register personal history, publishing a man's deeds, and proclaiming his allegiance to good or evil.

Newel Dwight Hillis.

They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint.

Isaiah.

## CHAPTER X.

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### THE SECRET OF THE SOUL.

The foregoing studies all converge in this question of the soul. To a greater extent than has commonly been realized the problem of health and happiness is a problem of the soul. "The inward experience," says a distinguished writer, "is not simply gone through and then done with. The joy or pain of the moment, the mind's thought, the will's yes or no, each leaves behind a deposit of effect which will work endlessly and in a thousand different forms."

What is the soul? When man is first introduced to us in history we find him asking this question. The Egyptian book of the dead and the Assyrian tablets which take us back six thousand years reveal the fact that man

even then was asking, as he is now asking, "What is the soul?" And the Bhagavad Gita of India, the speculation of What is the Soul? Plato, the writings of Philo, the New Testament authors, the poetry of Dante, Milton, Wordsworth, Tennyson and Browning all show that man in his highest moods has reverted to this question of the soul. And the result of all this thinking has been to establish, at least in the best minds, the conviction that the soul is man's innermost self, an immaterial principle, the seat of the self-conscious personality. "It is not merely," as a recent writer declares,\* "that the soul is to be regarded as an entity which is in process of development and which is intended at death to replace the personality." "The soul is the personality, the ego, the true self that calculates, and memorizes, and wills, and feels, and suffers, and is the seat of moral judgment. In every act of thinking a distinction is readily recognized between the thinker and his thought, or, as it is otherwise expressed, between the self and the not self, the thinking subject and the object of his thought. This thinking subject is the soul. It is therefore more exact and

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\*"The Law of Christian Healing." —Fitzgerald.

scientific to speak of man as a soul, rather than as a being who has a soul."

In the teaching of Jesus much is said about the exceeding preciousness of the soul. It is beyond all price. Nothing can be accepted in

**The Teaching  
of Jesus.**

exchange for it. The gain of the whole world would not compensate for the loss of it. There was much speculation in his time about the origin of the soul, and there had been for hundreds of years. Thinkers of that period had asked whether the soul is a direct emanation from God, or whether one soul generates another. And they had debated whether the soul is of the same essence as the Deity or is something inferior. But the great teacher, brushing aside mere speculation, put the chief emphasis upon a proper care for the soul. The man who lived simply for his body, and who said to himself. "Take thine ease, eat, drink and be merry," is rebuked with awful language. God says to him, "Thou fool, this night thy soul shall be required of thee."

And impressive also are the words attributed to the grand old philosopher, Socrates, in which he describes himself as doing nothing

but to go about in order to persuade old and young alike not to take thought for their bodies, or their properties,  
**Socrates.** but first and chiefly to care about the greatest improvement of their soul.

But, in spite of the New Testament, and in spite of those who have plead so earnestly for the rights of the soul, the prevailing habit of thought has been materialistic. The vast majority have mistaken their identity. They have regarded themselves as material and have enthroned the material; and the result has been to reverse the natural order and to generate conditions which are morbid and unwholesome. It makes all the difference whether the body rules or the rational and spiritual self rules; and it is just here that men at large have made their greatest failure. They expect sometime, after an event that we call "death," to become a soul, but that we are soul here and now the average man has not yet been able to realize.

Unquestionably man's greatest need is to assert himself as a soul, and to live as a soul whose servant is the body, and not as a body

whose servant is the soul. The figure employed in the New Testament to represent the subordinate place of the body is that of a tenement

**Man's Greatest  
Need to Assert  
Himself as a  
Soul.**

or dwelling.\* "If our earthly tenement is destroyed we have a building of God, a tenement not made with hands,

eternal in the heavens." But the tenement is not the occupant. However important it may be, it is not the occupant. It exists for the occupant and not the occupant for the tenement. In our present state of existence matter is a necessary medium of the soul and as such it is not to be underrated, and its laws are not to be despised. It is probably true, as idealism avers, that thought is at the back of matter; that a pebble, or piece of chalk, is but the outer crust of ideas. Nevertheless it represents something that must be reckoned with, and it has laws that must be obeyed. It may be that our food is but an outer crust of ideas, but nevertheless we must have some of the outer crust from day to day or we suffer. But what man needs to realize is that matter is the servant of the soul, and is moulded and shaped

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\*The Apostle Paul.

by the soul. In the words of Edmund Spencer,

“Of the soul the body form doth take;  
For soul is form and doth the body make.”

The body, as one writer puts it, is passive and is acted upon. The elements which today make up the body of the animal or the tree may have figured long ago in the material organism of a prophet or philosopher.

**The Passivity of Matter.**

There was no ascent or descent in the material, but only in its user. In the deepest sense the real tree is the tree life and not simply the temporary material which it has grasped for outward expression. All progress is in the unseen. The body is not the person, but only the well-fitting clothing that shows the quality and taste of the present owner.

Pause for a moment on this latter statement. We all recognize in some measure that the invisible things of the soul write themselves upon the outer life and upon the whole physical organism. Out of a life devoted to high purposes there come subtile beau-

**Evidence that the Soul leaves its Stamp upon the Body.**



ties of form and expression which advertise the nobleness within; and on the other hand we know that the inward corruption of an ignoble soul puts its disfiguring mark on eye, and brow, and lip, and distorts every facial line. The story has been told of a burglar who accidentally discharged a magnesium light connected with a kodak on a shelf. The hour was midnight and every soul in the house was wrapped in slumber. The burglar frightened by the sudden glare of light, fled from the premises leaving his booty behind him. And he left something else behind; he left his face in the kodak; and the next day, in the police court, the kodak convicted him. Thus the body registers the soul. Each man bears about in his body the marks of ignorance and sin, of fear and remorse, or he bears about the marks of heroism and virtue, of love and integrity. No breath is so faint that it can escape recording itself, no whisper so low, no plan so secret, no deed of evil so dark and silent. As the right act or true thought sets its stamp of beauty, so the wrong act and the foul deed sets its seal of distortion.

And it is not simply a mechanical process that brings this result to pass. The life forces

are directed by intelligence. Underneath our conscious mental processes there is a mentality

**Not simply a  
Mechanical  
Process.**

that never sleeps or rests,  
and it is through this  
subconscious activity that  
the soul leaves its stamp.

It is therefore not without reason that many have come to feel that the real cause of bodily weakness and disease is within and not without.

**Real Cause of  
Disease Within  
and not Without.**

That the inner suscepti-  
bility is the cause. That  
the outer condition is but  
the occasion. That when

the soul, ruling its household, receives its due respect and homage, and the divine order is complied with, there is health and harmony. That when the soul's grasp is loosened, and its authority is weakened, there is corresponding physical decay and a loss of resisting capacity.

It is not simply that disease is a dream of falsity, an error of mortal mind with no

**Disease not  
Simply an Error.**

objective reality. Condi-  
tions without are always  
real enough, and, when

abnormal, contain at least the potency of physical evil.

It is not merely that the conscious mental

state is the responsible factor in illness; the trouble lies deeper. For centuries man has thought of himself as material, and has identified himself with his body, failing to realize his true nature; and the result has been the creating of a false consciousness, the bringing of himself into a slavish subjection to outward conditions, and the making of himself unduly susceptible. He has woven for himself a subconscious network of false ideas and fancies that holds him in slavery and makes him unduly subject to a multitude of ailments. The soul works with supreme exactness. The wonderful accuracy of its processes would doubtless astonish us were we able to behold and to analyze them. But, though we cannot explore these hidden processes, it is reasonably certain that the material organism is an exact reproduction in quality of past individual and collective thinking. Such a conclusion is simply the logical outcome of the admitted proposition that man is soul and not simply a body.

Accordingly it may be said that our surest hope of emancipation from a multitude of woes and disorders is in the realization of true self-

hood. In order to escape from the false and materialistic consciousness as our greatest hindrance and the chief cause of moral inadequacy and physical weakness, we must affirm repeatedly to ourselves, and to one another, that we are spiritual and not material—that we are soul having a body and not simply a body having a soul.

**Importance of  
Realizing true  
Selfhood.**

The qualification for high attainment, for resisting capacity in dealing with unwholesome outward conditions and as well for exercising mastery over them, is found in proper recognition of the basal fact of our spiritual nature, and in the incessant cultivation of our central and innermost. As men come into a true self-recognition and assume the prerogative of true self-hood, there is every reason to believe that they will be able to grasp new forces, to wield new powers and to offer a new resistance to abnormal outward conditions. By virtue of an inner transformation they will be able to establish new relations to the outer world, and the laws and forces of the outward world which

**Broad Spiritual  
Fact of Life must  
be Recognized.**

have exacted tribute will then begin to pay it. Says Henry Wood,\*—"Man searches the objective world over for balms, specifics, and panaceas, and experiments with every known external thing but fails to understand the nearest and grandest of all things, his own constitution. He goes abroad for congenial environment, sunny skies, and favoring climates but fails to get away from his own perverted thoughts concerning himself and from his false consciousness. He must learn that through proper ideals he may displace his spectres. Through the spiritual alembic of his inner nature he may rightfully call for all things to pay him tribute."

The recognition of himself as soul brings  
 Emancipation from the Tyranny of the Flesh.      emancipation from the tyranny of the body; and that is the one thing necessary for its own welfare.

Order is heaven's first law. Misplacement is lawless and destructive. As the servant of the soul, the body exercises a useful service for its owner and becomes the outward reflector and translator of spiritual harmony. Exalted to

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\*"Studies in the Thought World."

the place of ruler it becomes a disturber and a creator of discord.

God breathed into man the breath of life and he became a living soul; and as such his capacity for rulership over the outward and material is above measure.

**God Breathed into  
Man the Breath  
of Life.**

In the words of Ameil,  
"He is the vehicle of something or someone higher than himself." That something or someone higher than himself is his real self, or as someone\* has called it, "The unincarnated part of him."

Much is said just now by the members of a certain sect about mere "mortal mind" and its inadequacy. Let us not be too confident here.

**Man an  
Incarnation.**

The reasons are multiplying for believing that what in derision is called mortal mind is in reality a divine incarnation. "Neither philosophy nor religion," says Mr. Breirley, "can get on without a doctrine of incarnation." Nature through all her processes is seen laboring to produce personality as her final end. "Man thinks by means of an eternal reason at the basis of his thoughts; he approves

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\*Sir Oliver Lodge.

or condemns himself by an eternal righteousness mysteriously linked to and doubling his own." This is the secret of the soul, that behind the ideas and consciousness which seem so clear to us there is the infinite ground for our being more and more filling us and realizing Himself through us. And the possibilities of mastery over the outer and lower which are wrapped up in this fact are greater than the most daring flight of the imagination is able to comprehend.

All truly wise thoughts have been already thought thousands of times; but to make them truly ours we must think them over honestly, till they take firm root in our personal experience. Goethe.

If you keep painting the devil on the walls, he will by and by appear to you. French Proverbs.



XI

QUESTIONS AND ANSWERS

The Lord hath created medicines out of the earth and he that is wise will not abhor them. My son, in thy sickness be not negligent, but pray unto the Lord and He will make thee whole. \* \* \* Then give place to the physician, for the Lord hath created him. Let him not go from thee, for thou hast need of him. There is a time when in their hands there is good success. For they also shall pray unto the Lord that he should prosper that which they give for ease and to prolong life.

Ecclesiasticus.

## CHAPTER XI.

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### QUESTIONS AND ANSWERS.

C. Eugene Riggs, M. D.

1. Explain the difference between Imaginary Diseases and Diseased Imaginations.

There are no "Imaginary Diseases;" Disease is actual; even functional disorders have behind them a basis of physical reality. To many I suppose that imaginary diseases and diseased imaginations seem but the reverse sides of the same shield; but to me this does not conduce to clear thinking.

I assume that the questioner would include under this head functional disturbances of psychic origin; this I regard as an error as all such should be grouped under the head of diseased imaginations. The morbid conditions of this second category—diseased imaginations, are due to *misinterpretation of sense impressions*; their number is legion; their range is

wide, extending from the neuroses on the one hand to the psychoses on the other. The following illustration will best make clear my meaning.

Some six or eight years ago a physician from Michigan came to consult me. His manner was distraught and his countenance anxious. Bursting into tears he said to me, "Doctor, I am suffering from locomotor ataxia; I cannot stand with my eyes shut without swaying, my knee jerks are lost and I have the lightning pains characteristic of this disease." An examination showed that there was no swaying, the knee jerks were present, and what he had regarded as lightning pains were vague indefinite sensations frequently found in neurasthenics. I said to him, "Doctor, your imagination has played you false. You have not one of the four cardinal symptoms peculiar to tabes dorsalis. Dismiss forever from your mind all apprehension with reference to this disease. Go back to your work with a thankful mind." Last spring I again saw this physician. He was in bouyant spirits and perfectly well.

A second illustration is that of a business man from a neighboring state who came to me

a year ago saying that he was suffering from serious spinal disease and wished my opinion. Twelve years previously he had received an injury which caused severe pain over the mid-dorsal vertebrae, since which he had never been well. He had always been used to outdoor sports, was very fond of hunting and fishing, but of late years was unable to engage in these, as a little overexertion caused excruciating pain with great nervous disturbance. This latter was characterized by irritability, sleeplessness, apprehension, marked stomach disturbance and agonizing pain in the back. This has been so severe of late that his family physician prescribed opiates for its relief. His condition was such that it practically incapacitated him for all business. The initial pain in the back was without doubt due to a wrench or strain of the muscles and ligaments of the mid-dorsal region. This was real but it was of a nature to have persisted for only a relatively short time. The pain of which he complained when he consulted me and from which he had suffered in increasing intensity for all these years, was undoubtedly psychic. I said to him, "My dear sir, your imagination has played you false. You have not one symptom of structural disease of

the cord or vertebrae; your pain is psychic and both it and the distressing nervous symptoms from which you have suffered so persistently are due to a groundless apprehension, a true auto-suggestion." His improvement was immediate. He returned home very shortly and has been in excellent health ever since.

My last illustration is that of a young woman, highly educated, of remarkable good sense, widely traveled, physically robust although a neurasthenic. She was sent to me for headache. I have never seen any person suffer greater pain. She had consulted the best Eastern oculists and they could find nothing wrong with the eyes. The pain usually began in the head, and when it reached its climax there was paralysis of both upper eyelids and the perspiration stood out in great drops over the forehead. It would then extend to the trunk and the extremities. Her suffering was so severe at first that I thought it was caused by organic disease. The usual remedies failed to relieve her.

After a time I decided that it was psychic pain and frankly told her so. I said to her that I should give her no more medicines for its relief; that she would have to be courageous

and ignore it as much as possible; that she was sure to recover, although it would be months and probably a year or so before she was entirely well. She made a perfect recovery as predicted.

A frank, candid statement of the exact condition is imperative in all these cases. In this way for ignorance and fear you substitute knowledge and hope. Ignorance and fear are factors potential for great evil when placed at the disposal of the average imagination; a veritable box of Pandora.

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**2. Do all Functional Troubles originate in the mind?**

To this question I unhesitatingly answer "NO," although the Psycho-pathologist would not agree with me in this. He believes that Neurasthenia, Hysteria and Psychasthenia, (and by "Psychasthenia" I mean a disease described of late years the symptoms of which are a composite—hysterical and neurasthenic, to which a touch of the obsessions has been added) are diseases of that intangible some-

thing called Subconscious Self. The consensus of opinion among neurologists does not agree with this. Hysteria and psychasthenia may be regarded as psychic, but not neurasthenia. Since a physical alteration due to chemical or bacterial toxins is its most probable cause. All neurasthenics, however, show a more or less pronounced psychical element.

At this point it may be well again to define the difference between organic and functional disease. In the former there is an actual modification of tissue readily recognized by the naked eye or the microscope; in the latter no lesson is demonstrated even by the most approved modern technique; it is simply conjectural that there is a delicate nutritive change, probably molecular in character, although basic conditions must differ radically in functional disturbances due to physical cause and one originating from mental influence. This must be so, as it is conceded by all psychologists that every mental change is accompanied by a corresponding change in the nervous system, and in abnormal mental states correlative changes necessarily occur in the nervous tissue.

*The moment that nutritive change reaches the point of structural modification, the bound-*



*ary between the organic and functional is immutably fixed.*

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3. Please state from a physician's standpoint the dangers of treating disease without proper diagnosis.

The supreme test of a physician's skill is his ability to make an accurate diagnosis. If his medical education, his hospital internship and his practical experience in medicine have failed to equip him for this, they have failed at the most vital point. He is a medical inefficient and ranks so far as skill is concerned with the quack and the charlatan. The inability to distinguish between a malignant and a benign growth, between diphtheria and quinsy, between hysteria and apoplexy, between chronic headache and a tumor of the brain, is, so far as the individual is concerned, likely to be the difference between life and death.

Here it is that the cults absolutely fail. Their mistakes fill our hospitals, crowd our clinics, and add greatly to our death rate. A correct diagnosis precedes all therapeutic endeavor; without it everything is senseless con-

jecture. Only a few days ago I saw with a brother physician, a case of brain tumor, clearly such, which for four months had been treated by a Christian Science healer. The atrocious pain at length forced him to seek competent medical advice. While only 10 per cent. of brain tumors are operable, yet the excruciating pain and the loss of sight incident to the growth of the tumor can be relieved by a well recognized surgical procedure. Thus while in 90 per cent. of the cases a radical and curative operation cannot be performed, yet the intolerable suffering can be alleviated.

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4. If organic troubles are caused by functional derangements, and if right thinking will affect the functions, why will not the healing of organic troubles follow?

Oh, the tragedy of the word "IF!" If Grouchy had obeyed the commands of his emperor, if it had not rained on the morning of Waterloo and Napoleon had been able to have attacked Wellington early, as he had intended, the star of the Man of Destiny would not have set on the fateful field. The major premise of

this question is false in that it is a general affirmation. All organic troubles are not caused by functional derangements; as to whether any ever are or not will be referred to later. This questioner is evidently a close observer, for he has noticed that functional disturbances are oftentimes coincident with and sometimes precede the graver symptoms of organic disease. It is to be noted, however, that in both cases the functional disturbances are the result of structural change, not its cause. This does not militate against the well known fact that organic disease may occur in a hysterical or neurasthenic. I have known very skillful diagnosticians to fail to recognize a pneumonia or an apoplexy because their symptoms were masked by those of hysteria. An excellent illustration of functional disturbance preceding an apparent organic change is seen in general paralysis. In this grave disease a neurasthenia may precede by weeks or even months the graver symptoms of the malady. It is now believed that the cause of paresis is a bacillus known as the *Bacillus Paralyticus*. Moreover, the causes of many organic conditions are well recognized. The atheroma of old age is due to a micro-organism as is also epidemic cere-

bro-spinal meningitis. Infantile spinal paralysis, which in many localities was epidemic last year, there being in New York and its environs over 3,000 cases, is due either to a toxin or a micro-organism. It is hardly necessary to say that the causes of such organic conditions as typhoid fever, diphtheria and tuberculosis are well known.

As to whether a functional condition can ever give rise to an organic state is a mooted question. That functional disturbances due to psychic causes purely, can do so, I do not believe to be possible. Some years ago while in Germany, Dr. Ludwig Edinger expressed to me the opinion that from neurasthenic conditions in which there was excessive functioning he believed it possible for structural changes to develop. He showed me in his laboratory a revolving squirrel cage in which were three frogs. The frogs had had nothing to eat and they were kept constantly in motion as the cage revolved; his purpose was, after they had become utterly exhausted, to examine the nervous system and see whether it revealed any evidence of organic change. Dr. Edinger told me afterwards that by some mischance his experiment failed and whether he has since been able to

satisfy himself in this regard I do not know. But let us assume that such an outcome of neurasthenia is at times possible. The important fact to remember is that the time for psychotherapy in these cases would be before functional perversion has evolved into structural modification. The therapeutic methods applicable to the former cannot be carried over the boundary line.

But someone may ask, "Does not fear sometimes cause death?" Most assuredly, as do also joy and pain, and fatal neurotic vomiting due to a fixed idea; but the *rationale* of their action is at the present time purely conjectural.

It has been only during the past twenty-five years that the true character of psychic nervous disorders has been appreciated. This is in fact of the nature of a renaissance, a rebirth of the Platonic idea. "This is the great error of our day in the treatment of the human body; that physicians separate the soul from the body."

Psychic functional disturbances may counterfeited any form of organic disease, and this so perfectly as to baffle at times the most skillful diagnostician. To the average layman paralysis is paralysis, be it functional or or-

ganic in nature; to him the significance is the same. The recovery of an hysterical at the hand of a cult is regarded as miraculous and is heralded far and wide, while the same cure by a physician attracts no attention whatever. In an experience of over twenty years in nervous diseases I have seen a great many cures of pseudo-structural disease, but never in this time have I known a well authenticated case of Locomotor Ataxia, General Paresis, Paralysis Agitans or Hereditary Chorea to recover. A few illustrative cases will best clarify my thought.

Some years ago a young man was brought to me with paralysis of the left arm. Loss of motion and sensation were absolute, the arm hanging perfectly limp from the shoulder. This condition developed three weeks after he had been to visit a favorite uncle who had recently suffered an attack of apoplexy. His mother told me that she had been thinking of seeing a Christian Science healer. I carefully explained the nature of the trouble to her and told her that her son would recover whether he stayed with me or placed himself under the care of a Christian Scientist. He remained with me and recovered *secundum artem*.



A few years since, a young woman from another state consulted me for Paraplegia (Paralysis of the lower extremities). She could not walk or even stand. Her paralysis developed shortly after entering a hospital where she was placed in a bed adjoining a paralyzed woman. She made a good recovery and was walking five miles daily when she left me.

The last case is that of a fireman on one of our Chicago lines. He fell from his engine and suffered a slight scalp wound. Some weeks after the injury there occurred a loss of power of the left side associated with a complete loss of sensation; the special senses also were affected on this side. The counterfeit of a structural paralysis was so complete that the surgeon of the road refused to testify; he told me that I might be right in thinking it a hysterical paralysis, but he believed me mistaken. To the jury, paralysis was paralysis, and they gave him a large verdict. Three weeks after the road had settled his claim he knocked a man down in a drunken brawl with the paralyzed arm. In these psychic disorders there may not be only loss of motion and sensation, but sight, hearing, speech, smell and taste as well may be

affected. I have known the loss of memory and the involvement of the mental faculties to be such as to simulate a dementia. The truth which I wish to leave with you is this, that in all these cases the cure was psychic.

The law of suggestion is not a discovery of the last twenty-five years as some would have us believe; it is hoary with age; it is coeval with the creation of man; the marvelous results of its action have come down to us from the earliest times. There has never been a period in the history of Medicine when suggestion has not had a place in medical practice, however, it may have been misinterpreted and misunderstood because of the crudities and superstition of the age. It matters not whether it be invoked by the most expert psycho-pathologist or by the medicine man of the savage; the one thing to remember is that the true explanation of all these phenomena lies in the action of Law—Psychic Law.



QUESTIONS ANSWERED BY A. W. DUNNING, M. D.

5. Assuming that it is true that the efficacy of many drugs is in the powerful suggestion that is made to the patient, would it not be better on the whole to dispense with the use of the drug if the same result could be secured through the education of the mind?

Yes, but it would require several generations to so educate the people that they would accept this sort of treatment. In other words the idea of medicine for disease is so inbred in the minds of the people that it is impossible to overcome that idea except in rare instances. Throughout our classic literature, for ages, and even in the Scriptures, the instances are frequent of reference to some medicine as a remedy for a certain ailment, and in all recent times the idea is held constantly before the mind of the sick individual so that it has become too firmly established to be readily superseded by the newer idea of a mere suggestion as a remedy in the place of a medicine. To be sure, among the more intelligent classes cases are much more frequent in which this course may be pursued; but let me say that it has not infrequently been my experience, and with

some of the most intelligent people too, that after careful painstaking examination I have adopted the plan of giving simple instruction and assuring them that they needed no medicine, only to have them later call my attention to that item of my bill and remind me that on that particular occasion I did not give them a prescription, but simply talked to them. All this goes to show that the mind of the patient is not satisfied in regard to his ailment unless he is given a medicine. And the process of educating him up to this must of necessity be slow and tedious. Yet, as I have said, I should answer this question in the affirmative.

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6. In your judgment does psychotherapy shed any light upon the nature of disease?

We must be careful in our use of terms. Psychotherapy literally means the curing of a mental ailment, but we have come to use it in the broader sense of not only the cure of a mental ailment, but the use of mental measures in producing that cure.

Even in its broader sense, however, being a term signifying treatment only, it cannot be

interpreted as having any bearing whatever upon the cause or nature of the disease. If, however, the questioner had in mind the nature of ailments as shown by a study of the patient's mind, then the application of psychology does reveal the true nature of the difficulty, as differentiated from a real pathological disorder. Neither psychotherapy nor psychology, however, has any bearing upon the nature of diseases other than those of a mental character.

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7. In what ways can the physician and minister work together for the betterment of the health and well being of the community?

This is an excellent question. In a general way I think that I might say that the physician and minister can work together for the betterment of the health and well being of the community in just about the same ways as the minister and the physician can work together for the betterment of religion and morality in the community. That is, they can and should work together and in harmony for both purposes.

There are occasionally cases of illness of a

mental nature, either wholly or in part, in which the minister can certainly be of great service in aiding the physician. Faith and hope are two of the most potent agents for good in the cure of disease which we possess, and wise physicians in all ages have recognized the fact. In so far, therefore, as the minister can aid the physician in strengthening the one and inspiring the other, so far can he be of great service to the physician in helping to overcome the sick idea which possesses the mind of the patient. If the personality of the minister is such that he has the power to influence the mind of the patient in a greater degree than the physician can do to relieve a habit of worry, or to allay fear, then he can be of great help to the physician in the treatment of this class of ailments. We find difficulties in this matter, however, as for instance when I suggest to my patients that the minister may be able to help them exclaim, "Why Doctor, is it so serious as that?"—evidence that, in the minds of the people, the minister is to be called upon only when death is impending.

There is much that the minister and the physician can do by working together for the benefit and health of the community along the

lines of preventive medicine. A great deal has been said in recent times about preventive measures against contagious diseases, but very little is heard of measures aimed at the prevention of nervous diseases, although it is just as important that the public mind be enlightened upon this subject as upon any other branch of preventive medicine. The minister can be of great aid to the physician in the accomplishment of this purpose. When people come to realize that, in order to have children grow up into strong, evenly balanced, stable men and women who will be most free from nervous disorders it is absolutely necessary that their training be divided between the mental and the physical, that instead of being coddled and protected from every hardship they should be taught stoicism and endurance and that their education is to be freed from the strife and cramming which leads to overstrain, then will there be prevented a large portion of the nervous disorders which characterize the present age. The minister and the physician working together can accomplish much toward the education of the people to this end. I would have the growing child taught that his highest ideal includes health and physical ability, and I

would so idealize the physical in the minds of the young that, even in the selection of life companions, they will feel that these qualities are positively essential. Through these means future generations will be inestimably benefited by the production of a race of people who are fit to be the fathers and mothers of posterity.

What we need is not more religion and less medicine or more medicine and less religion, but a clearing of the atmosphere, getting away from cults and dogmas, the opathies and—isms. Then, with true religion and true science going hand in hand (for religion has nothing to fear from science), there will be accomplished the greatest good for the greatest number.

XII  
PSYCHOTHERAPY  
BY  
ISADOR H. CORIAT  
BOSTON, MASS.

There are limits to what a great leader or a prophet can do, limits to what he can say. He recognizes them, and by obeying them, fulfills his mission.

Richard C. Cabot, M. D.

Health is an enduring equilibrium, and nothing more.

J. J. Putnam, M. D.



## CHAPTER XII.

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### PSYCHOTHERAPY.

It is said of Lord Tennyson, that after he had finished reading Browning's "Sordello" he asked the rather pertinent question, "Is Sordello a man, a city or a book?" So tonight when I speak of psychotherapy I do not wish you to go away in that same doubtful frame of mind, pondering whether psychotherapy is a man, a city or a book. So I will begin by defining this somewhat ponderous Greek word. Psychotherapy, popularly speaking, means Mind Healing. In the more strictly scientific sense, it means Psychic Treatment. The term Psychotherapy is a bad one. We should rather speak of Psychotherapeutics—that is, the methods of treatment through psychical means. In the course of my talk this evening I shall point out what I mean by "psychical means," and also attempt to prove to you that psychotherapy has nothing to do with either suggestion or

with suggestive therapeutics. Suggestion is merely the technical device—the machinery through which we effect the cure of the patient. Of course that may seem paradoxical to many of you because the terms psychotherapeutics and suggestive therapeutics have been used interchangeably; but the more I study the question the more I have come to believe that suggestion is merely a technical factor—a technical device in bringing about the cure.

Futhermore, psychotherapeutics even in its broadest sense is not a cure-all. It is only one of the many methods of treatment which are the result of the wonderful developments of modern medicine. When we speak of the materialism of modern medicine, it means the tendency in medicine to look upon diseases—at least the organic diseases—as changes in the constituent individual cells of the organs of the body, and secondly the invasion of the body by certain disease germs, either directly or through their poisons. Naturally, after those epoch-making discoveries by Pasteur and Koch, the tendency was to interpret all disease processes in terms of cells, or of bacterial invasions, or of bacterial poisons.

**Psychotherapy**  
**Not a Cure-all.**

When I say that a reaction has come upon us I do not mean that this reaction has struck medicine like lightning from a clear sky, but it has been the result rather of the workers in the various laboratories and hospitals and clinics of different countries. Men such as Charcot, the great French neurologist, have shown us that there are certain diseases and certain phenomena which could not be explained in terms of cell changes or of bacterial invasion or of bacterial poisons. I will speak of those matters somewhat in detail a little later.

When I said that psychotherapeutics was not a cure-all, but merely one of the handmaids, as it were, of modern medicine, I meant

It is an	that we must place it side
Adjuvant.	by side with the treatment
	of diseases through elec-

tricity (electro-therapeutics), with the treatment of certain diseases and conditions through baths (hydro-therapeutics), the treatment of certain diseases with the aid of certain apparatus and massage, what is known as mechanotherapeutics, and finally organo-therapeutics, or the treatment of disease by certain glands of the body. For instance there are certain forms of idiocy associated with deficiency in the

size and a secretion of what is known as the thyroid gland in the neck. The artificial administration of this gland can change the unfortunate patient into a useful citizen.

So psycho-therapeutics means the treatment of diseases through psychical means—whatever that psychical means may be. It is not a crude command to the patient, stating, "You are well," neither is it, as some of our narrow-minded healing cults claim, a negation of all disease. It is not anything dogmatic, it is a slow process, one of re-education. It means that we must have at our command all the criteria and methods of modern medicine.

Everything must be brought to bear upon the patient in the matter of the refinements of diagnosis before we can expect to apply a

**The Importance of Diagnosis.** rational psychotherapy. We know, in everyday life, that the influence of

the mind upon the body is far-reaching. We know how an emotion of fear can make the knees tremble and the heart beat rapidly and the mouth feel dry and parched. We know how an emotion of courage can make one, as it were, throw the chest out and the color come to the cheeks. With the emotion of fear comes

a peculiar mental state of shrinking, and with the emotion of courage comes the mental attitude of confidence. This is the influence of the mind upon the body. Or, let us take the recent experiments that have been performed on dogs by the great Russian physiologist, Pawlow. For instance it was found that the mere presentation of meat to a dog, without actually giving the dog meat to either chew or taste, would cause a copious secretion of saliva; while the presentation of sand to the dog would cause no secretion at all. In human beings it is the same as in dogs. If we think of having a delightful meal, the mouth begins to water. The same phenomenon therefore occurs in man when he thinks of a banquet as in the dog when he looks at a bowl of chopped meat. These things might also react in an opposite manner. We all know that the body may influence the mind; how in states of fatigue thinking becomes difficult, how we make slips of the tongue in speaking and of the pen in talking and writing. So you see the problem is not one of pure materialism, it is rather the interaction of the mind upon the body and the body upon the mind.

Of course a problem like this opens up vast

possibilities on the nature of mind, the nature of thought, and the nature of consciousness.

What is Psychotherapy? It opens up the question whether or not consciousness is the result of brain activity or whether consciousness runs parallel to brain activity. These problems belong more to philosophy than to the realms of experimental psychology.

Psychotherapeutics—the treatment of disease by suggestion in its narrowest term—has been used by physicians for centuries; physicians will tell you that they have always used it in one form or another. We grant that; but we must also admit that those of us who have worked along psychological lines clearly perceive that psychotherapeutics must advance along the lines of the perfection of technical methods.

Therefore, if we were to define psychotherapeutics we would say it is not suggestion, neither is it suggestive therapeutics.

It does not mean the giving of suggestion or attempting to make a patient believe what he does not care to believe through argument or persuasion or bulldozing. If I were asked to give a definition of Psychotherapeutics I

would say this: Psychotherapeutics is an analysis and a synthesis of certain mental states. It is really the splitting up and the joining together of certain abnormal mental states; and suggestion, in whatever form it may be used, is merely a technical device by which this splitting-up or joining together is brought about. For instance, in certain cases of multiple personality where several personalities seem to exist in the same patient, there is a splitting of the mind, a splitting of consciousness. The effort of psychotherapeutics is to join these portions together through certain technical devices. In Dr. Prince's case of Miss Beauchamps it would have been useless to have dogmatically asserted to the patient, "You are a double personality, you are going to be joined together." On the contrary it took several years of work and the elaboration of certain technical devices to bring about the synthesis, the joining together, so that the dissociated personality afterward became the original Miss Beauchamp. So, therefore, I ask of you not to confuse modern psychotherapeutics with those crude and primitive forms of mental treatment that are practiced by the various religio-medical cults; and I regret to say that most of



these religio-medical cults have taken their origin in Boston.

When I spoke of the reaction from materialism in medicine, I pointed out that it is this reaction that is causing the present interest in psychotherapeutics, both among the public and among physicians. Now, our studies have shown us more and more during recent years that certain diseases need psychic treatment and will yield only to psychic treatment. They have further shown that certain other diseases will not yield to psychic treatment. Therefore, who is to be judge which disease needs psychotherapeutics and which does not? Naturally the physician, the expert diagnostician. He must exhaust every resource of modern diagnosis, even weeks of patient observation, before he can say that such and such cases need physical treatment and such and such cases need psychic treatment. Think what a dangerous procedure it would be if psychic treatment were instituted on a case that demanded immediate operation. I remember one case that came to me—a patient who said he “had something the matter with the nerves of his stomach.” Superficially it appeared to be a form of



nervous dyspepsia; but, on inquiring further and getting additional details of his history, I became rather suspicious of the condition. I gave that patient a test meal, and my analysis of the stomach contents showed the presence of cancer of the stomach. Supposing I had accepted the patient's word, what would his chances for life have been? An immediate operation was advised, and, under the circumstances, the patient is doing well today. So you see the danger of placing any form of psychotherapeutics into the hands of unqualified and untrained individuals without medical control. You see furthermore the danger of allowing, or rather of having such patients get into the hands of some of the members of the healing cults. Discrimination must be used; the physician must be consulted at every point, and every resource of diagnosis should be exhausted before psychic treatment is instituted. I have never seen, in all my experiences, and I very much doubt the published affirmative reports in the experience of some of these healing cults, that any organic disease has ever been cured through mental or psychic treatment. Such a thing is absolutely impossible.

We see, therefore, that, although there has been a certain amount of materialism in medicine (and we can say that psychotherapeutics is the reaction from materialism), all the great advances in psychotherapeutics and abnormal psychology have come from physicians.

Not only has this been taken up by the medical profession, but within the last few years, there has been a new tendency, a combination of religion and medicine, which has created such a furor in the so-called Emmanuel movement. Why it is called the Emmanuel movement I do not know. It is in certain moral and ethical problems—certain cases presenting moral and ethical symptoms—that the minister can be of great value; but always with the medical control behind. If he succeeds, he will succeed not only as a clergyman, but also as a psychologist. Clergymen without psychological training are as liable to error as laymen without psychological training.

Psycho psychotherapeutics has created in the medical profession, particularly in New England, a pronounced impression. The

movement began with a set of lectures at the Lowell Institute in Boston on nervous diseases. These were followed by two courses in French, by Pierre Janet, one on the Psychological Treatment of Disease, one on the Scientific Basis of Hypnotism, and by fifteen other lectures by him on the Psychology of Hysteria. The Journal of Abnormal Psychology was soon afterwards established. All those things have had a profound influence upon the medical profession, and all have paved the way for the present interest in Psychotherapeutics. This year, at Tuft's College in Boston, there is a course for the fourth year students, in Abnormal Psychology and Psychotherapeutics—the first course in this country on the subject. And if one medical school has adopted it, it is merely a matter of time when other medical schools will be compelled to add a course of this kind to their curriculum.

This brings us to a most important point, namely, that a rational Psychotherapeutics can only be based upon a rational psychopathology. Without taking into account the fundamental researches in abnormal psychology and neurology psychotherapeutics is not only dangerous

but rank charlatanism. We must differentiate between what are known as organic nervous diseases and functional nervous diseases. Sometimes it is very difficult to make the diagnosis; sometimes weeks of observation are required, and even then we cannot definitely ascertain where the functional ends and the organic begins. For instance, I recently saw a case which outwardly resembled the most marked of functional diseases, called hysteria; but on close examination and analysis I found that the disease was due to a hardening of the tissue of the nervous system, undoubtedly organic, although outwardly resembling a functional disease. There are certain other cases which resemble functional diseases such as shaking palsy and epilepsy, yet in reality they have an organic basis. Because these resemble functional conditions no one would ever think of treating these diseases through psychotherapy. By the term "functional diseases," I mean a condition in which we can find no lesions in the nervous tissue. Under such diseases are comprised hysteria, obsessions, fixed ideas, etc., and some mental disturbances. By organic diseases I mean the diseases in which there is an actual destruction of nerve tissue

which can be demonstrated microscopically. For instance it is sometimes very difficult to determine whether we are dealing with a functional (hysterical) paralysis, or with a paralysis due to a hemorrhage in the brain, an occurrence popularly known as "a shock."

In the functional disorders a combination of physical and psychical treatment is usually necessary. For instance, in certain cases of nervous prostration (neurasthenia) it is very seldom that psychic treatment alone will help, although it is probable that the disease has a purely psychic basis. Frequently some form of physical treatment is needed, such as baths, modified rest, even drugs. Of course there are other conditions, as, for example, certain cases of fixed ideas, wherein, in the absence of physical complications, purely psychical treatment is called for.

So we must recognize that these diseases, whatever they are, are realities; that in the organic states they are based upon well-recognized laws of the body, of the cell and of the functions of the cell; and in the functional states upon the well-recognized laws of the mind.

We now come to the third and most import-

ant criterion of all, namely, the data furnished us by abnormal psychology. By abnormal

**Abnormal**

**Psychology.**

psychology I mean the psychological study of abnormal mental states. I

have previously referred to it as psycho-pathology. Now the great principle of abnormal psychology, the principle upon which all the observations are based, is what is popularly known as "the subconscious." Our modern conceptions of the subconscious can be called the "new birth" of psychology. Now, the subconscious, in a popular sense, is looked upon as something supernormal or supernatural. Our subconscious selves are supposed to be capable of doing what our conscious selves are not capable of doing; they are accredited with greater activities than we realize. One of the English psychologists (Meyers) was responsible for this popular conception when he stated that within us all there are great tanks of consciousness of which we have no conception—that our conscious selves are only a small part of our real selves. Our conscious selves are like an iceberg, of which seven-eighths is submerged (the subconscious) and one-eighth above the water (the conscious). This theory

is known to psychologists as the tank hypothesis of the subconscious. The other extreme, the purely materialistic, states that the subconscious states are merely unconscious brain states. I believe that most psychologists today take the middle standard, and our researches have shown that this conservative middle standard explains practically everything.

Now, the word "subconscious" is a very bad word. I only use it because it is convenient. It brings forth too many misconceptions, it makes us think of the submerged hypothesis; it leads us to suppose that our consciousness has a certain quality of space of which we have no proof, and that the subconscious is something underneath consciousness. I believe it is best for us to speak of dissociation—that is, instead of saying a phenomenon is of a subconscious type, it is best to say that it is due to dissociation. This dissociation, or splitting, of consciousness explains all the peculiar phenomena of hysteria, of automatic writing, of crystal gazing, of multiple personality, and of systematized losses of memory (functional amnesia).

What, then, is the subconscious in the light of modern psychology? It is very difficult to



make this clear. We all of us know that if we have certain experiences we are inclined to remember these experiences and can recall them to our minds voluntarily at any time we wish. In other words, experiences are stored up in our nervous system and reproduced later as memories, in the same way as the cylinder of a phonograph stores up the vibrations of the needle on the wax and reproduces them as sound waves, or as when one looks at a bright light steadily for a moment or two and then closes the eyes, one still sees that bright light even after the source of the light has been cut off. But suppose a person has had an experience which he cannot reproduce voluntarily, this experience is called a dissociated experience, because it is split off from consciousness; in other words, it is subconscious. For instance, take the case of a patient who was sent to me a year and a half or two years ago, a man who suddenly left Boston one afternoon and came to himself three or four days later in a distant city without any recollection of how he reached there. He didn't know where he was or what had happened. He afterwards returned to Boston. During his absence his actions had not attracted any particular notice,



therefore he could not have been in an unconscious state or have been acting peculiarly. Yet here were four days cut out from that man's mind as a complete blank. It was an experience of four days that the patient could not reproduce; it was split off from his consciousness; and yet, by means of a certain technical device, I was able to bring back to the memory the experience of that blank period in the minutest detail. He had stored up certain experiences of those four days, though he could not recall them afterwards; but through certain psychological means I was able to reproduce them. In other words these experiences were split off, dissociated, subconscious.

Furthermore, we know how the emotions enter into these peculiar mental states; and recently we have been able to measure not only the intensity of the emotions but to tell whether or not the emotions of certain experiences are active, and in that way to cure patients. So you see that this exact mental analysis requires not only care, time and great skill, but also a knowledge of certain fundamental principles of psychology.

I have shown how certain experiences can

be stored up and can be reproduced. Sometimes experiences are stored up and are reproduced in an automatic manner as fixed ideas or obsessions. One essential of all modern psychotherapeutics, by whatever method utilized, is to substitute for those abnormal states healthier mental states. In other words, it is mainly one of substitution, but though some times it is one of elimination, and occasionally one of suppression. We must be careful which form we use. Some diseases are cured by the suppression of certain experiences; other diseases are cured by the complete confession of these experiences. So you see again that the choice of means and methods can be safely made only by the physician.

The methods of psychotherapeutics are many. Sometimes results can be achieved through waking conversation, through merely explaining to the patient certain things, because a great many patients are the subjects of popular misconceptions concerning disease. Sometimes peculiar mental states have to be induced in the patient in order to make suggestion work, as it were. In other words, we have to get the patient into a certain condition of the mind in which suggestibility is increased, such

as mild abstraction or hypnosis. At other times we have to re-educate the patient. This latter is probably the most important of all the methods of psychotherapeutics. The mind has to be educated to a healthier state, so that it will automatically think only along normal lines. For instance, you who have had the experience of learning to play on the piano very well know that, until you had adapted the muscles of your fingers to learn where the keys were, it was a great task to play; it took all your mind; you couldn't look at the music and play at the same time; but, through education of your muscles you were finally able to accomplish these things automatically. So in psychotherapeutics, through repetition, through explanation, through using certain technical methods of suggestion, the mind begins to work automatically in a normal manner, where previously it had worked automatically in an abnormal manner.

The types of diseases that can be helped through re-education are many. The organic cases have to be absolutely eliminated. There is also a percentage of cases in which mechanical or physical treatment is necessary in combination with psychic treatment, and still an-

other class in which psychic treatment alone seems to be of value. The last named includes neurasthenia or nervous prostration, hysteria, obsessions, fixed ideas, and insomnia. Hypnotic treatment has given remarkable results in alcoholism in various pernicious habits of childhood and in the sexual aberrations.

The field of psychotherapy is limited, yet within that field it is master. But to apply it indiscriminately to all the ills that flesh is heir to is not only a harm to the patient, but it shows ignorance of the basic principles upon which modern medicine is founded.

















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